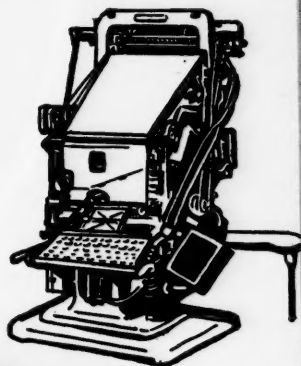


# LIGUORIAN

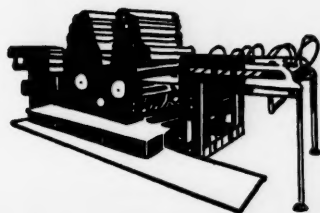


WHAT KIND OF  
CATHOLIC ARE YOU?

MUST WE BUILD  
BOMB SHELTERS?

THE TEST OF FRIENDSHIP

HOW TO TALK TO  
A PRIEST



**CATHOLIC PRESS MONTH**



# THE Liguorian

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*Devoted to the  
Unchangeable Principles  
of Truth, Justice,  
Democracy and Religion,  
and to All That  
Brings Happiness to  
Human Beings*  
•

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THE LIGUORIAN

LIGUORI, MO.

# WHAT KIND

# OF CATHOLIC

# ARE YOU?

**I**T IS often said, in statistical tables, that there are close to 40 million Catholics in the United States. It would be a wonderful thing if every one of those included in this figure not only accepted the Catholic Church as the only true guide to salvation, but also lived up to the rule of life set down by Jesus Christ and made known to His followers and handed down through the Church He founded in the world. Actually the 40 million who are called Catholics do not all fit the definition of a truly practicing Catholic.

The 40 million people who call themselves, or are called by others, "Catholics," break up into four classes. It is our intention to describe each of these four classes, so that every "Catholic" reading this article may determine for himself to which class he belongs. It is also good that those who are not Catholic be made aware that when the figure, "40 million Catholics," is used, it is not without reservations in the minds of those who know the facts.

Let it be said at the outset that, in making this analysis, we are not judging or condemning any individual who may find himself in one of the classes of "Catholics" described as something less than the real thing. Only God can judge individuals; only God can condemn them; only God

Four kinds of Catholics are described here. If you have been baptized a Catholic you are one of these four kinds. Nothing is more important to you than that you know where you stand.

DONALD F. MILLER, C.S.S.R.

can measure the factors and circumstances that make people act as they do.

In truth it is the individual who condemns himself by deliberately choosing to act contrary to the pattern laid down for him by Jesus Christ and made known to him by the Church. Christ only confirms that condemnation when the person per-

sists in defiance until death. While God alone can read the hearts of men and determine whether they are worthy of love or hatred, He has set up clearly defined standards of conduct for His followers, according to which they can judge themselves and thus anticipate the judgment of God. It is on the basis of those standards that we here divide those who are called Catholics into four classes.

The four classes are: I. The nominal Catholics; II. The partial non-believers and non-doers; III. The believers and non-doers; IV. The believers and doers.

#### I. Nominal Catholics

**S**TRICTLY and technically speaking, one who has been baptized a Catholic remains a Catholic to his dying day and forever. A baptized Catholic becomes a nominal Catholic by the fact that at some time in his life, possibly from the awakening of his reason onward, he gives up even the pretense of acting like a Catholic.

In many cases this turn of events is in no sense the fault of the individual. Due to the death or separation or apostasy of his parents, he may have had no instruction or training in his Catholic faith. He may even have been brought up by persons who were antagonistic to the Catholic faith, and have imbibed the same spirit of antagonism.

Thus he has no contact whatsoever with the Catholic Church and no sense of an obligation of submitting to her. He is still a Catholic by reason of his baptism, but he is a

nominal Catholic by reason of his practice. God will judge him according to his obedience to his conscience, as it speaks to him about right and wrong, or suggests further investigation of religious truth.

In other cases baptized Catholics become nominal Catholics only after they have practiced the Catholic religion for some time. In the lives of these there has been a turning point. At one time they attended Mass on Sundays, received the sacraments once in a while, remained conscious of some obligation to submit to the moral and doctrinal decisions of the Catholic Church.

But the time came when all such things were given up. In many cases this apostasy is tied in with immoral habits, or the decision to reject the teaching authority of the Catholic Church in one important moral matter. In other cases it is tied in with intellectual pride which had been nourished by two things: 1) failure to read and study and inquire about the rational foundations of the Catholic Church and her teachings; 2) frequent association, through reading or in person, with socially or intellectually esteemed scoffers, agnostics and rebels against the very idea of authority in religion.

At any rate, such persons now say, when they speak of this matter at all, with a scornful laugh: "I used to be a Catholic;" or, "I'm through with the Catholic Church;" or even sometimes, "I hate the Catholic Church." In practice, they too have dropped every contact with the Cath-



olic Church and may even (though not necessarily) join forces with those who attack and malign the Catholic Church.

These are the "nominal" Catholics. The indelible mark of baptism is on their souls; but there is no external sign of it in their daily lives.

## II. Partial non-believers and non-doers

A DISTINCTION is made between purely *nominal* Catholics and those who fall into this second class on this basis: the former have decisively given up all contact with the Catholic Church in practice, whereas the latter still maintain some attachment to the Catholic Church. This these latter manifest by at least sometimes attending Mass on Sundays; by observing in some fashion the laws of the Church on fast and abstinence; by clinging to the forms and modes of prayer urged on her children by the Church.

But they are non-believers in one particular, important, official teaching of the Catholic Church in a matter of faith or morals. Usually morals. They say that they don't believe that the Church is right in upholding a certain moral law. They follow up this expression of disbelief by disobeying that particular law. It is in this sense that they are called here partial non-believers and non-doers. Note that their disbelief and consequent disobedience are limited. In many other respects they still want to look on the Catholic Church as representing the true religion.

Examples of this divided loyalty are very common today. Quite a

number of "Catholics" have written or spoken to us somewhat as follows: "I am a Catholic and I go to Mass and support my church, but I think the Catholic Church is stupid in insisting that contraception is a mortal sin. In this I refuse to submit to her teaching." Or, "I love the Catholic religion, but I don't go along with the Church in her attitude toward birth-control." Some say nothing, but have decided to reject the authority of the Catholic Church on the one point of contraception. They continue receiving the sacraments (sacrilegiously) and going through all the other motions of a Catholic; in one important matter they have rejected the Church as a guide.

Others center their rejection of Catholic authority around the one point of her refusal to recognize the second marriages of validly married but divorced partners. They want to marry a second time, or to marry someone who is bound by a first valid marriage. They also want to be Catholics. They bring themselves to a point where they actually think they can have both their forbidden marriage partner and the security of the Catholic Church. They usually know, after attempting such a marriage and settling down in it, that they may not receive the sacraments. They brush that off as unimportant, saying: "The Church doesn't understand, but God does and He won't condemn me."

No position that a human being can take is more illogical, and at the same time more eternally dangerous, than this. The Catholic Church is

nothing if she is not the authoritative guide to heaven for all human beings in *all* matters of faith and morals. To say of one of her important teachings, that has been handed down unchanged for 1900 years, "This I refuse to accept; everything else about the Church I accept and love; but on this one point I have a right to reject her authority and make up my own mind," is to destroy the very foundation of the Catholic Church as the true religion established by Jesus Christ. It is to negate His words to His Church: "He that heareth you heareth Me," and "Whatsoever you bind on earth shall be bound also in heaven."

What should individuals who find themselves in this class of Catholics do? Some of them are prominent in Catholic circles; leaders of Catholic societies and sodalities; active in ushering, building campaigns and charitable work.

They might, as many have done, slip into the class of nominal Catholics described above by completely giving up their contacts with the Church. No one can prevent them from making a decision such as was made by a woman who once said to us, when we prodded her to return to the practice of her religion: "I have given up the Church entirely. I shall think about returning to the Church only after she has publicly changed her teaching on the immorality of contraception."

That is not what we recommend to these partial non-believers, these men and women who still want to

have the Church as a mother, but at some point reject the Church as an authoritative father. Rather we urge them to seek and pray for a genuine, rational, all-surrendering faith in the Catholic Church as an infallible guide to heaven.

The seeking is done by reading, study, asking questions, probing the ethical and historical background of the laws she upholds, especially of the one that has become the source of contradiction.

Intellectual understanding, however, must include intellectual submission to the authority of the Church even when understanding is difficult. And this submission will never become possible without meditation and prayer. One must think seriously of the shortness of life, of death, judgment, heaven and hell, to overcome practical objections to any divine law that is a burden. And one must get down on one's knees and pray for the grace to submit even after the objects of submission are made clear.

### III. Believers and non-doers

THE third class of Catholics is made up of those who have not wavered in their total faith in the Catholic Church as "the pillar and ground of truth," who therefore never say, "The Church is wrong in this important matter of faith or morals and I am right," but who, in some serious matter, do not conform their conduct to the pattern of living set before them by Christ and His Church.

These, then, are not lacking in faith; they are true believers in Christ

and His Church; but they have become habitual sinners. They recognize this fact; they deplore their sins; they envy loyal Catholics; for some reason or other they don't seem to be able to rise up out of their lives of sin.

"For some reason or other" is not accurate. There is always one vital reason why believing Catholics become and continue to be habitual and serious sinners. That is because they do not pray sufficiently for the graces that God holds in readiness for all who ask for them, and that are sufficient to turn any individual away from his sins.

In these cases, therefore, there is a certain element of the same unbelief that marks the persons who fall under the second class above. At least it can be said that they do not have a strong enough belief in the power of prayer and the sacraments and meditation to rescue them from their sins.

Thus it is with husbands and wives who practice habitual contraception, who know that this is wrong, who would like to escape from their sinful state, who never boast about their sins and never attempt to convince themselves that the whole Catholic Church, for 1900 years, has been wrong and they are right in their sins. If they could stir up their dormant faith in the truth taught by Jesus Christ and by His Church that nothing is impossible to prayer, they would soon become both believing and doing Catholics once more.

This conviction, this faith, would induce them to read spiritual books together; to go to Mass and Communion every day, or every week of their lives; to introduce family prayers into their homes; to place their case in the hands of the mother of Christ through regular public or private devotions to her.

The same is true of the Catholic who is living in habitual adultery; of the Catholic young people keeping company who have found themselves habitually violating God's law of chastity; even of the Catholic living in a bad marriage, who is fully aware that his very state constitutes a continuous violation of the law of God.

All such persons have faith without the works that St. James said are indispensable for salvation. Only one good thing can be said for them: they are better off than those who have privately or publicly denied their faith or rejected one or more of its important teachings. But they are not sufficiently better off to save their immortal souls unless they buckle down to a program of prayer and reception of the sacraments that will win for them the graces to abandon their sinful ways.

#### IV. Believers and doers

THE fourth class of Catholics is the one to which every baptized Catholic should aspire and to which God wills that he belong.

This is the kind of Catholic who has permitted his reason, his faith, and the grace of God to form in his mind one unshakable conviction, which is that God came down into

the world, taught for some three years, died on a cross, and founded a Church to represent Him, for one sole reason: to save his soul from hell and guide it into the everlasting raptures of heaven.

All this man's thinking, planning, aspiring starts with the thought that he is given a short life on earth that through it he may win heaven. Embodied in this thought is the realization that he can win heaven only through the redemptive blood of Christ and through obeying Christ's commands as they are carried down through the centuries and made known to him by the one, holy, apostolic, Catholic Church that is the only authoritative voice of Christ in the world. Everything in his life — his business, his home, his family, his plans for the future — is colored and directed and enveloped by these convictions.

This man, a believer and doer in the strict sense of the word, may once in a great while fall into serious sin; but he becomes sorry immediately and as quickly as possible seeks the forgiveness of God and takes measures not to fall again.

This man may not be quite perfect in his service of Christ; he may fall into venial sins of impatience and anger, of unkind speech about others, of minor overindulgences in food or drink, but he is aware of the imperfection in these actions and keeps on striving to avoid them.

This man may have great practical problems to face. The thought nags at him once in a while that life seems

to be so much easier for those who have totally or partially rejected their Catholic faith. He may find himself at various periods of his life having to contend with powerful temptations to lust, or to take up contraception, or to default in his spiritual duties. But he recognizes these as temptations, and uses them as inspirations to greater humility, more prayerfulness, closer contact with God through the Mass and the sacraments.

He may not be a saint, but he is a loyal Catholic. He may not have a complete, rational understanding of the ethical and moral principles that underlie the teaching of the Church on such important matters as contraception, divorce and remarriage, sterilization, so-called therapeutic abortion, the necessity of Catholic education, etc. But he believes in and trusts the Church when she officially tells him what is right and wrong, even as he seeks a clearer understanding of the principles underlying her pronouncements.

He knows that Christ founded His Church to be such a guide. He has no difficulty in choosing to follow her infallible guidance rather than that of the ten thousand fallible voices of individuals who attempt to make out a way to heaven or a way to happiness by themselves.

---

THESE, then, are the four classes of Catholics. Only God knows how many of the forty million people designated as Catholics in the United States are to be found in the first or the second or the third or the fourth

class. We human beings can only know that there are many in each class.

The individual who reads this, however, can quickly judge to which class he belongs. If he is in any of the first three classes, except it be through ignorance that is no fault of his own, his soul is in mortal danger. Let him think and study and pray himself upward into the fourth class, which is the only antechamber that has a doorway into heaven.

And all who can humbly and truthfully say that by the grace of God they are in the fourth class should think of the other three classes when they see vast throngs of Catholics gathered together. Among the ten thousand men gathered for a Holy

Name rally, among the hundred thousand present at a Eucharistic Congress, among the millions who crowd Catholic churches every Sunday, there will always be some nominal Catholics, and some partially believing and partially loyal Catholics, some believing but habitually disloyal Catholics.

One does not have to know how few or how many these are, nor to pass judgment on any specific individual, to utter this prayer:

"O Lord, inspire them all to make full surrender of their minds and wills to You, their only Saviour. Bring them all to share in the full and divine life of Your Mystical Body that is the Church."

---

#### LAST WILL OF A WRITER

Just as in former times food was given out to the poor at the doors of convents, so I should like to see in our day, a Catholic publication given out to the people at the doors and inside of our churches.

I should like to see the faithful in making their wills leave legacies to the Catholic press.

I should like to see that in business places, markets, pharmacies, shops, in a word, all sales places; a Catholic paper could be bought just as one buys other things there which are needed for sustenance and demands of life.

I should like to see the account book of every family carry the entry: Subscription for Catholic periodicals — so and so much.

I should like to keep my pockets full of printed leaflets, all Catholic, to distribute them on trains, buses, streets, at visits, in churches, in shops, in schools, everywhere.

I should like that when my body is laid away in the bosom of the earth, the hand of some good friend might engrave at the foot of the blessed cross guarding my mortal remains the inscription: A Catholic newspaperman here awaits the alms of your prayers.

(From the testament of Louis Veuillot, great writer of the French Catholic Revival.)

*The Evangelist*



## *Problems of Professional and Business People*

### **Must We Build Bomb Shelters?**

**P**ROBLEM: For several years I have been engaged in a rather unique occupation — building bomb shelters for the use of individual families. I can say truthfully that my fellow workers and myself do a good job, constructing beneath the earth (usually in the yard) shelters that are very strong. In pursuit of business I visit many families and urge the head of the household to make use of this means of protection against a possible attack by our enemies—particularly an attack by nuclear weapons. Sometimes I am asked the question: "Do you think I have an obligation in conscience to have a shelter built?" Not being a theologian, I cannot answer the question with any authority, so I am submitting this problem to your columns.

**S**OLUTION: The people who ask this question of our correspondent are evidently aware that they have some obligation to protect and to preserve their lives; and to this extent they are correct. However, for a clearer understanding of this obligation in detail we must distinguish between ordinary means and extraordinary means of preserving life. There is an obligation to use ordinary means, but generally there is no obligation to use extraordinary means. Hence, the solution to the problem centers about this question: Is a bomb shelter for the use of a private family an ordinary or an extraordinary means of protecting and

preserving the lives of the members of the family?

Now, what constitutes an ordinary means of preserving life, what constitutes an extraordinary means? To answer these questions fully many circumstances would have to be considered. But for our purpose it will suffice to bring out only a few points. If a means is something that is definitely necessary to preserve life, can give good assurance of success and is not too expensive (relative to the financial conditions of the person or persons concerned), it is an ordinary means. If, on the other hand, there is good probability that it is not needed and that it will not be successful even if its use is called for, and it can be procured only at great expense, it is an extraordinary means.

From these premises it seems to follow that (at present, at least) a bomb shelter for the use of a private family is an extraordinary means of preserving life, so that there is no obligation in conscience for the head of a family to have one constructed. For, it seems quite probable (at the present time, at least) that, despite the vehement "cold war" being waged by the Soviet Government (our first enemy), this government has no intention of inaugurating a "hot war" with the use of nuclear weapons. There is good reason to believe that this hostile government



is still trying to wear down the free world by psychological weapons rather than by a massive bombing attack. This latter method, they feel, is too likely to bring on massive retaliation.

Secondly, a bomb shelter cannot give complete assurance of survival. Surely, a direct or even near hit would immediately kill all those who had taken refuge even in a strongly constructed shelter. Furthermore, the cost of a bomb shelter would be a serious drain on the finances of many of the families of our country.

It is not my purpose to discourage those who would feel more assured if they had such a shelter into which they could retreat in the event of a nuclear attack. Certainly, it would afford some protection for those not exposed to a direct attack and offer them some hope of survival after a massive nuclear bombing. If, therefore, the head of a family decides to take this means of protecting himself and his family, he is doing nothing unreasonable. But I

cannot see how there can be any strict obligation to provide such a means of preserving life.

There is an obligation on the part of the government, I believe, in the interests of national defense and welfare, to provide bomb shelters for such important personages as the president and the heads of the armed forces, so that some form of efficient defense could be organized after a sudden attack by our enemies. But such an obligation does not rest on the head of an individual family. I suggest as the best protection against a nuclear bombardment the state of grace, the frequent reception of the sacraments, and the family rosary every evening. Thus we can hope that almighty God, through the intercession of Mary Immaculate, the patroness of our land, will preserve our country in peace and in happiness.

Very Rev. Francis J. Connell,  
C.S.S.R., S.T.D., LL.D., L.H.D.  
The Catholic University of America

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#### SCORCHING REPLY

Hearing nothing concerning a story she had sent to a magazine, a woman wrote an indignant letter asking the editor to publish the story immediately or return it, as she had other irons in the fire.

The script came back at once with a note: "I have read your story and advise you to put it with the other irons."

*Catholic Fireside*

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#### THE DUTIES OF THE PRESS

We must urge to careful, exact and prudent presentation of the truth those especially who, through the books, magazines and daily newspapers which are so abundant today, have such a great effect on the instruction and development of the minds of men, and especially of the young, and play such a large part in forming their opinions and shaping their characters. These people have a serious duty to disseminate, not lies, error and obscenity, but only the truth; they are particularly bound to publicize what is conducive to good and virtuous conduct, not to vice.

*Pope John XXIII*

*She is clothed with strength and dignity, and she  
laughs at the days to come. (Proverbs 31:25)*

## THE VALIANT WOMAN

F. M. LEE, C.S.S.R.

IT IS no new thing to our readers that the Mother of God, by that very title, has forever placed womanhood and motherhood upon a pedestal beyond all telling. She was the end of their slavery in the Western World, and the blossom that would bloom into the sincere dedicated chivalry of later ages.

But let it not be thought that in all its hundreds of pages the Old Testament did not find time to cry out the praises of that precious masterpiece — a woman of God. Far from it! Take up your Bible and read with us. It is the *Book of Proverbs*. It is the thirty-first chapter. And it runs:

When one finds a worthy wife, her value is far beyond pearls.

Her husband, entrusting his heart to her, has an unfailing prize.

She brings him good and not evil, all the days of her life.

She obtains wool and flax and makes cloth with skillful hands.

Like merchant ships, she secures provisions from afar.

She rises while it is still night, and distributes food to her household. . . .

She puts her hand to the distaff, and her fingers ply the spindle.

She reaches out her hands to the poor, and extends her arms to the needy.

She is clothed with strength and dignity, and she laughs at the days to come.

She opens her mouth in wisdom, and on her tongue is kindly counsel.

She watches the conduct of her household, and eats not her food in idleness.

Her children rise up and praise her; her husband, too, extols her. . . .

Give her a reward of her labors, and let her works be praised at the city gates.

ONE can sit quite still and these rhythmic waves of God's great poetry in the *Book of Proverbs* wash over one like a surging tide. In the cadence of it, and with every proper apology to the *Book of Proverbs*, one thinks of the valiant woman of 1961.



Let others build the house; this one makes the home.

This one dusts daily and sits not still if a picture hangs crookedly on the wall.

Straightly she confronts salesmen and calmly resists their lures. But if the mood to buy be on her, then shrewdly, more calmly than ever, she sifts his wares. His respect for her prowess mounts apace.

Gentle is her wisdom, and she daily remembers that her family has no home save the one she makes for them.

She knows well the price of peace within her walls, and allows not anger to build a nest in her eaves.

She likes new hats, but doubts in her bone marrow if they solve much or mend deeply.

She looks at many men in the commerce of daily life, but she sees only one. Him she chose in another springtime. Him she married. Their love needs no third person. Their love goes not on a crutch.

Not always does she say what she means; not because she has not thought, but rather because she has thought twice, and selected one thought for you.

For muscles she has a ready scorn. God gave her a mind and a tongue. They will suffice.

Catalogues she loves above any novel. Solemnly and faithfully she marks her place in Montgomery-Ward with a frilly bookmark.

She has thought upon the matter of gossip. She has thought how dead-ly an evil it is. She refuses to surrender to it.

Her husband smiles as he runs to hand her his weekly pay check. He knows well that she can stretch it beyond all recognition.

Jehovah's Witnesses have knocked on this one's door. She has listened pleasantly for a moment until she discovered what it was all about. Suddenly they were on their way down her steps, pleasantly corroded.

With the Almighty she trifles not. She daily begs Him to protect the children He has sent her, and with the same loving trust awaits the child that He would send her.

She does not wait until her child reaches the age of seven before mentioning right and wrong. She teaches her very little ones God's way of life, and then lets them see it in her own life. When it is time for their first day at school, she will be able to turn them over to their teachers more as awards than wards.

She has considered the companions of her little ones, and some she has considered right out of her back yard.

Delicately and with knowledge she has woven the simple truths of sex into the quiet pattern of her children's lives.

Television she watches like a circling falcon, ready to swoop and kill. Her little ones are in no doubt that television is a privilege to be enjoyed only on mother's terms.

Ready she stands at her husband's side for the sacrifices that will send her children to a Catholic high school.

She has forged a law of iron for her teen-agers: Thou shalt not court or be courted until thou canst plan marriage within the year.

The valiant woman lives not far at any time from her God. It is a simple beloved truth to her that just as her mind can be on her sewing whilst her heart is on her child, so too can her heart be with her God while her mind is on her work.

And thus it is that her Sunday Mass, even daily Mass, is for her no sudden orbiting into another world, but a quiet continuation of her daily closeness to her God.

**B**UT, really, one must open the Scriptures again to find that sudden grace, that final shrine: *When one finds a valiant wife, her value is above pearls.*

But for the sheer poetry of it, for the quiet bubbling over of a heart secure in its God and its home, we like that line where the words happily run: *And she laughs at the days to come.*

---

#### THE FUNCTIONS AND RESPONSIBILITIES OF THE REPORTER

A reporter, because of the demands of his work, is very close to the daily life of the city. He is always alert to know about all conditions that, in one way and another, interest the public. He notes facts and the reactions to which they give rise. He informs readers in an objective manner — not, however, without letting his own feelings filter through — and praises or criticizes what he writes about. Thus he exercises, sometimes almost imperceptibly, a real influence on public opinion. This occurs every day in the course of the hundreds of events that make up the activity of the city. Furthermore, since there are today very few who do not read the daily press, the wide scope of his activity may be easily imagined.

*Pope Pius XII*

#### LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

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#### IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

They were in heaven; but they met at the railroad station and were greeted by the people of Rome and by the Holy Father.

# TWO

RAYMOND J. MILLER, C.S.S.R.

# SAINTS

# COME MARCHING IN!

POPE PIUS X had been dead for forty-five years, and Don Bosco for seventy-one. But on a May evening in Rome in the year 1959, the two of them met at the railway station, *Stazione Termini*, and went down the street together, all the way to St. Peter's Basilica.

This is not a ghost story. If there were ghosts present, they were the ghosts of other Romans of bygone days.

Many a time and oft  
Have you climbed up to walls and  
battlements,  
To towers and windows, yea to  
chimney tops,  
Your children in your arms, and  
there have sat  
The livelong day, with patient ex-  
pectation  
To see great Pompey pass the  
streets of Rome.

So says one of Shakespeare's characters in his play *Julius Caesar*. But on that mild May evening of 1959, the procession of glory which the Roman citizens "climbed up to walls and battlements" to see, was something unique in even Rome's long history of 2800 years.

Pope St. Pius X lies buried in St. Peter's Basilica, off to the left under one of the great side altars. Every day of the year there are fresh flowers before that altar, and people kneeling in prayer — more than anywhere else in the basilica — before that calm figure lying in its red vestments and its silver mask, their beloved *People's Pope*.

But the people of Venice nourish a pious envy for their brethren in Rome. When Joseph Cardinal Sarto left Venice for the last time, to attend the conclave in Rome which would make him pope and prisoner

of the Vatican, he had promised the Venetians: "I shall return; dead or alive, I shall return!"

He did not return alive; for many years he did not return dead. (The Romans would have started a revolution if he had tried.) But the Venetians had their promise. "Let our cardinal return, as he promised," was their unceasing plea; "let him return at least for a visit!"

And finally, after forty-five years, Pope John XXIII granted their plea. At Easter time of 1959 Pope Pius X left Rome, in a special train supplied by the government of Italy, to keep his promise and return to his beloved Venice. And now, on this lovely May evening of 1959, with the promise kept, Pius X was coming home to Rome.

Now it so happened (if that is the phrase in this extraordinary affair) that St. John Bosco had come to Rome for a visit precisely during the month in which St. Pius X had gone to Venice. Don Bosco is buried in Turin, where he founded the great work of the Salesian Fathers for boys and young men. His society has five or six immense parishes in Rome; one of them, the basilica of the Sacred Heart, was built by St. John Bosco himself. It was there that he was completing his Roman visit just on the day when Pius X was coming back home. He was leaving Rome on the day that Pius X was due to arrive from Venice.

And so it happened again that someone had the inspiration to suggest: "Why not have the two of them

meet at the railway station? Why not have them go down the street together, all the way to St. Peter's?"

The idea caught hold and spread quickly. The Holy Father, Pope John, welcomed it himself, and added that he would be in St. Peter's Square to meet the procession, and tender an address of welcome to the distinguished visitors.

It would not be the first time that Pius X and Don Bosco had met. Although much the younger of the two, Pius X — then Monsignor Joseph Sarto — had once paid a visit to the older saint at his great Boys' Home in Turin. In later years he would relate with gusto one very human side of this meeting of two saints. He would tell that when they sat down to dinner he found the fare of his saintly friend so frugal that as soon as the meager repast was over and he could get away, he hurried down the street and into the nearest restaurant and ordered a square meal.

But now they were meeting again, on a far different occasion and in an Italy far different from the one they knew in their earthly lifetime. The body of another pope had once passed the streets of Rome while they were both alive; but there was the difference of night and day between his passing and theirs. Pope Pius IX was carried by night in 1881 from the Vatican to his last resting place in St. Lawrence Outside the Walls; and there were no cheering crowds to see him pass. Just the opposite. Thugs and gangsters had got wind of this furtive papal funeral,

and with the connivance of the police, were out to break it up; if possible, to throw the body of Pope Pius IX into the Tiber!

The faithful few who walked beside the hearse prevented this outrage: Swiss Guards in plain clothes, loyal retainers of the papal household, and some stalwarts from the Noble Guard, the ancient Roman nobility, the latter arrayed not in golden helmets and brilliant uniforms, but solemnly in top hats and frock coats. As the hoodlums jeered and cursed and repeatedly surged forward as if to begin their attack, the bodyguard closed ranks and marched on, murmuring their prayers, keeping a watchful eye on the mob all the while.

And it happened (the only light moment in that dark night) that at a certain point one of the thugs actually made a wild dash to crash the line. He was tripped up and fell forward, spewing curses, alongside the hearse, right in line with a gentleman of the old school, solemn and precise in his sober costume and his devout prayers. But the target presented to him was irresistible. Without pausing a moment in his prayers, he drew back his foot and administered a mighty boot upon the spot indicated by nature and the occasion, heaving the hoodlum senseless into the gutter. And *de profundis . . . requiem aeternam* he kept muttering as the funeral moved along.

Such was the last procession of Pope Pius IX as he passed the streets of Rome; as though it were the escape of an outlaw in a hostile country instead of the funeral of a saint-

ly pontiff in the very capital of Christendom. Such were the conditions against which Don Bosco and Pius X had to work, and against which they did bring their tremendous influence to bear: Don Bosco by training young men and weaning them away from the irreligion that lay like a curse on the men of Latin countries; and Pius X by inaugurating (or restoring) early and frequent Communion, which would serve as a haven for the accomplishment of his great objective: *To Restore All Things in Christ*.

In their lifetime they had been working in the dark, as Pope Pius IX was buried in the dark. They were under constant attack from the irreligious leaders of the day, as Pius IX was attacked by hoodlums even in his funeral procession across his own city of Rome.

Indeed, the funeral procession of Pius IX in 1881 might be taken as a symbol of the conditions of the time; and the parade of Pope Pius X and Don Bosco in 1959 as a sign of conditions in our own day. Instead of night, it is day; instead of a hostile and hypocritical government, there is friendly cooperation. Instead of a handful of mourners for the dead, there is a vast and countless throng of believers in and lovers of the living. Instead of jeers and underworld violence, there is admiration, veneration, and a welcome to rock the city's walls.

**I**T WAS a tremendous living tribute, in short, that bore witness to the success of the work done by these two champions for the faith, as well

as a glorious sign that still better days were coming in the future.

And it was spontaneous, too; so spontaneous that there seemed to be very little effort put forth beforehand in the way of preparation. We had heard rumors at *Sant' Alfonso* that all religious orders were expected to have representatives in the procession, and that it would start from *Stazione Termini* at 5:00 o'clock in the afternoon. An English confrere and I decided to attend; but when inquiries were made for details on procedure for those attending, we could get only the most vague and offhand replies. It began to seem to us (poor uninitiated foreigners that we were) that with this kind of preparation, the procession was bound to be a pretty ragged affair.

Of course it was nothing of the kind. There had been some very definite arrangements made in good time, and all the parties concerned had received all the information they really needed: the civil authorities, the police, the diplomatic corps, the cardinals, the canons, the colleges, the monks — and all the rest. Only it was done with a minimum of excitement for a maximum of magnificent result — such as is only natural in a city which has had 2800 years of experience in producing spectacles. Over and above that, in the present case the people of Rome themselves took to the idea spontaneously and needed very little organizational prompting to turn out and make it a success.

But my English confrere and I, though we should have known better,

still had our doubts in the early afternoon. Five o'clock, we had been told, was the hour for the parade to start. But in what seemed to us the prevailing casualness and indefiniteness, we decided that this could not possibly mean five o'clock on the dot; more like five-thirty or even later. If we were to be at *Stazione Termini* at five-fifteen, surely we should be in plenty of time.

Only we had forgotten that this was Pius X's affair. It might be true that the Romans are not always the slaves of the minute hand of their clocks; but Pius X, when he was pope, had changed all that. The story went (and we should have remembered it) that in the days of his pontificate he almost disrupted business at the Vatican with his incomprehensible punctuality.

So here now: when he was to meet Don Bosco at five o'clock at *Stazione Termini* — five o'clock it was! And the procession began to move.

The Englishman and the American arrived on the scene promptly (according to their reckoning) at five-fifteen, and all was quiet around *Stazione Termini*. The procession? But Padre, it is gone! You are *late*!

Full of confusion, we picked up our long cassocks, clutched our flat hats, and took off through the side streets to find a place where we could break into this incomprehensibly punctual procession.

Edging into the crowd lining the curb, we watched for a while as it passed. Monks, six or eight abreast, were swinging down the street

toward us, and on by. They were preceded by a huge banner, and chanting vigorously as they marched. After them came other monks, big men in white robes and with bushy beards, and their own large banner; then black robes, grey, brown; on they came, but still no sign of Redemptorists. (We found out later that they were there all right, but they were the punctual kind, and had passed before we arrived.) So we looked at each other and slipped in amongst some ancient monks in beards and light brown robes: two little modern figures in black amidst the ample flowing robes and beards of antiquity.

It was only much later, when we had arrived in St. Peter's Square, that we could get an idea of the whole procession. It was truly a stirring spectacle. First there came a squad of Roman motorcycle police; then the Italian National Guard in gala uniform; then a massive brass band, playing as only a Roman brass band can play. Gounod's *Marche Solennelle* was the theme song that evening, and they played it over and over. Or rather, the various bands took turns (for there were several of them in the line of march). Following the first band marched the long, long lines of monks of every description, and seminarians from the many various national seminaries of Rome.

And then, after a long interval, came St. John Bosco. Through the glass sides of the carriage we could see his long face plainly, as he lay peacefully amid all the excitement

around him. Festoons of white flowers draped the carriage; it was drawn by four proud, jet black horses, each with a white plume on his bobbing head; and the coachman was a thing of glory himself: cocked hat (like Napoleon), knee breeches, white stockings and buckled shoes, while four footmen, similarly arrayed marched one at each horse's head. In front of the carriage marched the parish priests of Rome; alongside, the higher superiors of his Salesian Society.

Immediately following, but with a long open space between, came St. Pius X. His carriage too had its glass sides, was festooned with white flowers, and had its own dignified coachman and four walking footmen, and its four jet black horses. Alongside, however, there marched eight bishops in cope and mitre; and behind, two cardinals, more than thirty bishops and archbishops, and a great group of monsignori.

In the lovely mild May evening it was a pleasure to march, and to sing and to pray; even though occasionally there was some pious competition. One vigorous old monk would start the Litany of Our Lady, and the responses would come rhythmically, like deep drum beats of prayer: *Ora pro nobis . . . ora pro nobis*. But then a group ahead or behind would burst into song, or start the rosary; and you could hardly hear yourself, and you hardly knew what group you were praying with! Then suddenly the band would crash into the *Marche Solennelle*, drowning out everything



else: not gay, and not lugubrious either; but dignified, confident, majestic; a joyous, restrained, noble tribute of praise to two great heroes of the faith.

And the watchers! Every inch of space along the entire route of march was lined with them. At the many open squares, like *Piazza Venezia* or before the great Jesuit church of the Gesu, they were massed in throngs. People were filling the windows, on roofs, "yea, to the chimney tops!" As the carriages of St. Pius X and St. John Bosco passed, a continuous stream of flower petals floated down upon them. At intervals along the way, groups of little girls stood in their First Communion dresses and veils, smiling and waving and throwing kisses as the pope of frequent Communion passed by.

**I**N ALL that vast throng, there was only one single discordant note. A workman high on a building kept pounding on a pipe. He seemed determined to be discordant, in the midst of the singing and praying and general reverence; but then again, perhaps even he had good intentions: it may have been a matter of stern necessity for him (or for the owner of the pipe).

At the end of the procession the people who had been lining the streets fell in line as it passed. When we crossed the Tiber and entered the great *Via della Conciliazione* leading to St. Peter's, there must have been a good hundred thousand or more. And lining the *Via della Conciliazione* were a hundred thousand more, and

out into St. Peter's Square: societies from the parishes of Rome and from neighboring towns; boys from Don Bosco's schools; men, women, and children.

In the square we marched to our designated places, while brilliant floodlights played upon us from the top of Bernini's colonnade, underneath the windows of the pope's apartment. There we watched as the rest of the procession passed, and the two carriages with their precious burdens rumbled by in a passageway left open through the throng. Up to the foot of the steps they went, then along the front up the south side. There they stopped; the caskets were removed from the carriages, carried up the side steps, and placed side by side upon a massive altar that had been erected on the very top of the steps, right in front of the great facade of the basilica.

Around and behind us in the square crowded the throng; and far back, outside the square, they filled the *Via della Conciliazione* all the way to the Tiber. On the roofs of the Vatican itself, near the Sistine Chapel, we could discern in the gathering dusk the figures of many persons: diplomats accredited to the Holy See (we learned later) and their families and staffs.

And the sky! The dome of St. Peter's rose before us against a sapphire sea: the sky, all the way to the zenith, seemed thrilled to a kind of life itself in the indescribably lovely gentle greens and faint vibrating blues of a Roman sunset. As we



stood and watched, sang and prayed, and listened to the Holy Father's discourse, the colors faded very slowly; dusk and then night came on. And in the dark there glowed ever more brilliantly the blaze of golden lights centered in the lofty canopy, in which the altar and the caskets were enclosed. It was indeed a blaze of golden glory in the night, shedding its radiance on the two giants of the faith which it enshrined, and on the Holy Father, Pope John XXIII, giving his address of welcome from his throne at their feet.

"Thy saints, O Lord, have accomplished a wonderful journey," he said, quoting the words of Scripture with playful reference to their meeting and their passing along the streets of Rome together; but with deeper reference to the journey of their earthly lives, when wonderfully

they worked together, but each in his own way, for the kind of resurrection of the faith that this procession bore testimony to this night.

They worked in the night, when the faith was at a low ebb; when even a pope could not be buried in peace in the capital of the Christian world. St. John Bosco worked to reclaim the youth from unbelief and hatred; St. Pius X gave them Holy Communion as the food of the strong. They did not live to see the results of their work on any vast scale. But this May evening we all could see it on the streets of Rome: and we had added reason to believe what Pius XII, successor to the name and greatness of St. Pius X, had told us from that same St. Peter's square just a few months before: "We live in an era that is the springtime of the most glorious age in the history of humanity!"

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#### WHAT IS NEWS?

A newspaper's chief office is to present news. Crime is news; goodness is not. A man may go through fifty years of an honest, upright, respectable life, and no newspaper will ever trouble to give him a write-up. But let him in an unguarded moment commit one criminal action, and the next day the front page of every paper will carry his picture, his name and the story of his crime. His infamy has made him notorious over night. Goodness is commonplace, crime excites interest; which proves that goodness is common, crime the exception.

*Light amid Shadows—Regnat*

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#### FOOD OF SUFFERING

But He has so gently cared for me, while testing me, that my tongue cannot explain it. Therefore, I wish suffering to be my food, tears to be my drink, sweat to be my ointment. Let suffering fatten me, suffering heal me, suffering give me light, suffering give me wisdom, suffering divest me of all self-love, spiritual and temporal.

*St. Catherine of Siena*

To understand suffering  
we must understand God.  
To understand God we  
must be friends with Him.  
To be His real friends we  
must walk the road of suffering. It is the eternal  
circle: suffering means  
friendship with God;  
friendship with God means  
suffering.

## THE TEST OF FRIENDSHIP

M. J. HUBER, C.S.S.R.

ONE OF the oldest questions in the world is this: Why does God allow good people to suffer? Why does God permit sorrow to come upon those who are trying to live a good life?

In trying to answer that question, some say, "It's foolish to look for an answer. There is no answer. Just bow your head and close your eyes and bite your lips and make up your mind to bear it."

That doesn't help.

Some say hopefully that the answer to suffering will be found only beyond the grave. But that does not help us to suffer now, especially if we suspect that there may be another answer closer to our life on earth.

An answer that helps sometimes is that suffering is a punishment for sin. It is true that all suffering began when Adam committed sin. But God does not send suffering or permit it only as a punishment for sin. Look at all the suffering that comes to little children who do not even know the difference between right and wrong.

If suffering is a punishment for sin, then why so much suffering in the life of a saint? Why so much suffering in the life of Mary, the mother of God?

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WE know that our Blessed Mother is called the Mother of Sorrows. We think of her seven dolors

and see each of the seven great swords of sorrow strike her. But sometimes we forget that Mary carried these seven swords in her heart, day after day, for many years of her life.

Why?

The first of the seven swords struck her on the day she brought her Son to the temple to offer Him to God in obedience to the Jewish law and to fulfill the rite of purification. This is the event we commemorate on the second day of February each year. The words of the Church's liturgy bring the scene back to us. Mary and Joseph came to the temple with the holy Infant. A very old man, named Simeon, who was at the moment, receiving a bit of extra help from the Holy Spirit, met the mother and Child, and as he looked at the Infant he knew that he was gazing at the Redeemer of the world. As though he were a member of the family, he took the Baby into his arms and began to make some strange and surprising statements. He gave the loveliest names to the Infant.

"My eyes," he said, "have seen Thy salvation, which Thou hast prepared before the face of all peoples; the glory of Thy people Israel and a light that will bring brightness to all the world."

How wonderful if Simeon would have stopped there! But he was performing a task given to him by God, and he had to continue: "Behold, this Child is set for a sign which shall be contradicted."

And to the mother of the Child he said: "A sword shall pierce your heart."

Why did Simeon have to say that? Why spoil this happy day, this day of light, this day of fulfillment, with such gloomy predictions? Why point to the darkness when brightness was all around them? Why make this innocent mother suffer? Why foretell the sufferings that were waiting for the holy Child?

There is no other answer except to say that this was a part of God's plan of bringing fallen man back to Him. Yes, there must be satisfaction for sin; but one heartbeat, one drop of the blood of this Infant was precious enough to make up for the sins of all time. Yes, Mary was the mother of the Redeemer; she shared in the work of man's redemption. But why so many years of suffering? Because God wanted to burn into our hearts and minds the understanding not only that suffering is a punishment for sin, but also that every bit of suffering in this world should be a step on the long road back to Him.

The Catholic religion, in offering this answer, does not try to ram it down our throat. It does not grasp us by the neck as soon as we reach the age of reason and shout at us, "If you want to get to heaven, you must suffer." The Catholic religion does not wander around aimlessly and say to one man, "You are suffering for this reason," and to another, "You are suffering for that reason." No! Our religion goes about the task in a much different way. Before it gives any answer at all, it trains the soul to know God, trains the soul to have such confidence and trust in God's justice and goodness, that the

soul is ready to accept the suffering that He permits, no matter what reason God may have in permitting it.

It all comes to a matter of being friends with God.

Our religion tells us Who God is. It teaches us to know God; and knowing God, we do not doubt His justice and His goodness just because we cannot at once see the reason why He sends us some suffering. We are trained not to judge God by His actions as we *think* we see them and as we *think* we understand them; we are trained to judge God's actions by what we know our God to be — a just God, a good God, a loving Father.

To understand suffering in that way it is necessary to have a great amount of strong faith — the strong faith that leads to a real friendship with God. Such a faith does the Catholic religion nourish, and such a friendship does it try to build between God and the soul. And that is the only true friendship; for a friendship that demands an explanation of everything that one friend does to another is no friendship at all.

The first point to remember, then, is this: To understand suffering we must become friends with God. If our faith and religion have not made this friendship with God all that it should be and can be, then suffering itself must bring us closer to God.

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**T**HERE comes a time in serious illness, or when death takes a loved one, or when despair wants to blind us and make us lose our way;

there comes a day when we feel such tremendous loneliness, such helpless weakness, that the world and everybody in it seems of no use to us at all. We must have somebody's hand in ours to lead us on, someone's voice to encourage us not to give up hope. There seems to be no one left to help us. We have tried; we have made the rounds; our family and our friends; we are in a deep pit filled with blackness, and there is no hand to reach down and lift us up again.

This is the test. This is the time God has been waiting for. This is the moment God has been expecting, yearning for, perhaps for years and years. Long has His divine providence been shaping events and permitting things to happen so that we might be brought to feel this unearthly need for someone not of this world.

This is the test.

Shall we now, crushed and beaten and cut to pieces — shall we now at last turn to the One Who is waiting for us? Waiting for us right there beside us in the dark pit into which we have wandered, asking us, "Do you want to be helped? See, all you have to do is raise your weak hand and put it in Mine. I'll help you."

Yes, this is the time. This is the test. Will suffering bring us at last into the arms of God?

If it does, then we shall really begin to learn, as we never knew before, what friendship with God really is. We shall learn to know God as we never knew Him before. He is the God Who stands waiting for us in the darkness of suffering and says

to us: "Come to Me, all you who labor and are heavily burdened, and I will give you peace and rest."

How else could we have discovered the love and tenderness of the God Who made us and Who loves us so much?

There is no other answer. To understand suffering we must first of all understand God. To understand God we must be friends with Him. To be His real friends we must walk the road of suffering. It is the eternal circle. Suffering leads to friendship with God; friendship with God leads to suffering.

Remembering that, we can begin to understand why God allowed the first of the seven swords to cut the heart of His own mother on that day in the temple. What love, what friendship was there ever between God and one of His creatures like the love and friendship between God and His mother? Then who, of all

God's creatures, could understand and accept suffering from the hands of God as did our Blessed Mother Mary?

We know, too, why the sword of sorrow struck her heart again and again. Every time it struck, it found her love and friendship stronger than before, and striking made it stronger.

Do we, little children of Mary, want to be like her, our mother? Then we must pray to her for a friendship with God so deep and understanding, that it will help us to stand bravely, without questioning, when the little needles of our sufferings are cushioned in our heart. As we walk always closer to our God, hand in hand with the Mother of Sorrows, we shall not be so demanding in our prayers that the needles be plucked out of our heart when we see the seven heavy swords she carried in her heart for years and years.

#### A HUSBAND'S JOB

A good husband is constantly aware that he has assumed the grave obligation of providing a livelihood, not only for himself, but for his wife and children as well. That is why a man who has never been able to hold down a job or earn a living, because of laziness or unreliability, or because he was content to be supported by others, must undergo a formidable change of character if he is ever to be a good husband. As a good husband, he will get hold of as good a job as he can; he will work at it hard and loyally; he will try to improve himself and his income in order to improve the material situation of his family.

A good husband will make it his goal to own his own home. He will want to be prepared to give his children as good an education as possible, without, however, arguing that, for the sake of a good education for his children, he must sinfully limit his family. He will resist, for the sake of his family, every temptation to inordinate gambling or to money-wasting on expensive hobbies or pursuits.

# READERS



# ASK

## Witnessing an Accident

Louis G. Miller, C.S.S.R.

**Q**UESTION: A friend of mine witnessed an accident on the highway in which several people were badly injured. Not wishing to get involved in the case, he left the scene as soon as he saw that the injured were being taken care of, and refused to give his name and address to the investigating officers. Was he under any obligation to do so?

**A**NSWER: As far as actual legal responsibility is concerned, the law does not require a person to do anything at all about an accident in which he is not a party. However, human decency and fair play come into the picture here, and we suggest that the following course of conduct will commend itself to one who holds the virtue of charity in esteem.

Suppose you are a sole witness of an automobile collision. Perhaps it is only by your testimony that the rights and wrongs of the accident can be established. Often the victims themselves are in too dazed a condition to know or remember what has transpired. When the authorities try to piece together what happened, a very confused picture may develop. Sometimes innocent persons suffer as a result of this confusion. In the absence of clear evidence, conclusions are drawn and guilt is imputed in a way that does not conform exactly to the facts.

Self-interest should impel one to be helpful in such a case. Some day you

yourself might be the victim of an accident in which you are convinced you were not at fault, but have no independent testimony to back up your claim. Certainly you would be grateful in such a case if a trustworthy witness would come forward. The conclusion is obvious: Do unto others as you would have others do unto you. To allege as an excuse that you "can't be bothered," is certainly a poor example of that charity which should bind us all together as members of the same human family.

If you are the direct witness of an accident, these are the procedures which charity would suggest:

Assist the injured. Don't move them unless absolutely necessary, but apply first aid as the need indicates, and call for medical help.

Write down the license numbers of both cars.

Make notes of what happened. It may be weeks or months before your testimony is called for. If you can testify from careful notes made on the scene, you need not fear getting confused.

Give your name and address to either driver or any injured party. You would want him or her to do as much for you.

Assist police. You have no legal obligation to report an accident in which you are not involved. But your cooperation in giving the facts to the police will help officials see that justice is done.

# SIDEGLANCES

Complaints of a Divorced Catholic

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By the Bystander

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SOME months ago the LIGUORIAN published an article entitled *Program for Divorced Catholics*. This was followed up by another article that was made up of letters received from divorced Catholics under the title, *Divorced Catholics Tell Their Story*. In comment on these two articles, which are now in pamphlet form (LIGUORIAN Pamphlets, 10c each), a somewhat critical but thoughtful letter has been received from a Catholic woman who was divorced by her husband in her twenties, left with a small child to raise, and who is now in her late thirties. This person, who writes from Maryland, has been loyal to her Catholic religion, resisting every inclination toward or opportunity for company-keeping and a possible invalid second marriage. At the same time she is of the opinion that the Church, and especially we who speak informally for the Church, could do more for such divorced Catholics than is being done. It is only right, therefore, that her objections be set forth and commented upon. Here we present the objections in italics, followed by what we think must be said about them.

*Objection 1: Why do Catholic articles on divorce have to begin with the statement that divorce is one of the greatest evils of our times? Divorce can be, for some individuals, not an evil, but a blessing and even a necessary means of salvation.*

Comment: Here a distinction must be made between the social viewpoint of divorce and the personal viewpoint. Socially considered, divorce is a misfortune, a catastrophe, an evil thing for society as a whole. It separates two people who vowed to live together till death; it leaves children either fatherless or motherless; it places heavy burdens on the one parent who must assume the responsibility for the children. From the personal viewpoint, however, divorce may be the only solution to an impossible situation, and absolutely necessary for the temporal and eternal security of the husband or wife. It is in such cases that the Church grants permission for a separation or even a divorce which, though socially an evil, is necessary for the salvation of an individual and therefore good.

*Objection 2: Why is it said that divorced persons must make rep-*



*aration for the evil done and the scandal given by their divorce? I was deserted by my husband; I did not desert him. I have brought up my child a Catholic. I am an active member of the Legion of Mary and the Dominican Third Order. What scandal have I given?*

*Comment:* In the pamphlet, *Program for Divorced Catholics*, the reference to scandal is made solely in regard to "those who have done irreparable damage to their marriage by bad conduct." Innocent partners to a marriage who have been deserted or so treated that separation was necessary for both temporal and spiritual reasons, are specifically told that they can be a source of powerful good example to the world by fidelity to God in the midst of their trial.

*Objection 3: Your program completely ignores the problems of the divorced mother, that is, of a mother who has to raise one child or several children alone. Most divorced persons have emotional problems, and it takes real effort not to inflict the consequences of one's own loneliness and frustration on a child.*

*Comment:* This is indeed a special feature of the problems of the divorced, and one that requires more lengthy treatment than could be given in the basic article referred to. It shall be treated in a future issue of the *LIGUORIAN*.

*Objection 4: The Program for Divorced Catholics says nothing*

*about making friends. Divorced persons need friends to compensate for the lack of family life, and to feel that they are a part of the society in which they live.*

*Comment:* The third rule presented in the *Program* referred to, under *The Right Attitude toward Others*, clearly assumed that friends would be made, because it urged that the divorced should make themselves a source of advice and help to others on the basis of their own unfortunate experience. Just as the members of *Alcoholics Anonymous* find themselves strengthened through association with others who have to fight the same battles that they do, and especially through helping others overcome their addiction, so too the divorced will find valuable outlets for their energies and remedies for frustration in wholesome friendships and in helpfulness to others.

A warning is necessary here, however. The friendships must be kept on a high plane, preferably a multiple plane. Any friendship that turns into steady company-keeping is forbidden to the divorced.

*Objection 5: The Program does not provide a reading list. I would like to submit the titles of such books as "Storm of Glory," "Edel Quinn," "Saints and Ourselves," "This Tremendous Lover," "The Right to Be Merry," and "True Devotion to Mary." These books have meant so much to me that I would like to pass the list along.*



**Comment:** Divorced persons should take note of the list that has helped one of their number. They might add these also to their future program of reading: Martindale's *What Are Saints?*; Roche's *Bedside Book of Saints* and *Splendor of Saints*; Steuart's *Diversity in Holiness*; Coudenhove's *The Nature of Sanctity*.

*Objection 6: There is too much nagging about the dangers of steady dating and the permanence of marriage. There is no greater insult than this to one wife who is having all she can do to face life without picking up dates. The continual harping on this by the clergy is one of the most difficult things a divorced person has to endure. Does anyone ever tell priests that they have a vow of celibacy and are not allowed to have dates?*

**Comment:** It is to the credit of this particular divorced person that she is annoyed by frequent reminders of the danger that faces every divorced person living in the world, namely, that what at first seems to be mere friendship and innocent company-keeping may turn into a violent temptation to enter a second and invalid marriage. Clearly this divorced person has so firmly made up her mind not to risk her soul's salvation by a bad marriage that she needs no reminders that there is any danger of that.

For this she should thank God every day, and yet not be unaware that there are thousands of

divorced Catholics now living in bad marriages who more or less drifted into them by accepting dates and getting into imprudent company-keeping. A quick canvass of the census cards in any large parish would reveal to her the shocking number of Catholics who are living in invalid marriages, and the reasons that make this a matter of grave concern to all priests who write or preach on the subject.

Furthermore, it is the custom of the world to apply great pressure on young divorced persons in favor of their entering new but invalid marriages. This pressure has to be offset by constant warnings.

*Objection 7: Why all this talk about self-pity and guilt feelings? If being divorced means being deprived of marriage while being constantly reminded that one has a vocation to marriage, what can you expect? This is not self-pity; it is frustration. It is a conflict that leads to a sense of failure, to a feeling that one is leading a meaningless life. I maintain that it is the duty of the Church to help divorced persons avoid such feelings.*

**Comment:** The Church has the only remedy for the frustrated, whether they be divorced persons or married persons or single persons or even priests or religious. It is to remind these individuals that no untoward circumstances that they may be called upon to endure on earth need ever de-

prive them of the attainment of the everlasting goal for which they were made, which is the enjoyment of God in the rapturous happiness of heaven. The only condition required for not depriving oneself of this goal is that the person live in fidelity to God's laws and in union with His Son. One may be frustrated about temporal things, such as health, wealth, marriage, friends and social position; but never need one be frustrated about what he will do with his immortal soul for all eternity.

How does the Church help people surmount or overcome their frustrations about temporal things? First, by reminding them constantly that this life is "a valley of tears," an abode of frustrations in one material sense or another. There is no escape from material frustration on earth; there are only degrees of frustration.

That is what St. Augustine meant when he said: "Our hearts are made for Thee, O God, and they shall not rest until they rest in Thee."

Secondly, the Church offers to everyone — married, divorced, penitent sinner, single, priest, religious — the essential means for anticipating the union with God that will be the source of perfect joy in heaven. Our correspondent recognizes this in her final comment. She states that the one sentence in the *Program for Divorced Catholics* that helped her is this: "It is clearly God's will that divorced persons should build up an especially fervent spiritual life, to offset the dangers and temptations that will assail them." The Church holds in readiness and in abundance all the means to such a spiritual life for all who are willing to make use of them.

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#### FATHER IS A TEACHER

The average father figures that he doesn't have too much time to take part in training the children in his family. He spends a good part of his day at work so that his wife does the greater part of the work in training the children. And many fathers figure that this is not at all a healthy situation.

Well, what to do about it? One father I know came up with a good idea. Each time the family goes out riding in the car, he uses the opportunity for training the kids. It's mostly by example that he does it—by having respect for the traffic laws, by being courteous in his driving, and by being thoughtful for those outside and inside the car. His children learn more and better this way—and Dad is fulfilling his vocation as a teacher of his children.

*Father Leon Schneider—Catholic Herald Citizen*

# readers retort



In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

## Good Blast-off—but Off-Target!

In regard to your article about parents blocking their children's vocations, let me ask this: Who has dominant authority over young people until they are able to support themselves? The parents. Therefore, if they oppose the entry of their children into seminaries or novitiates during formative years, they are perfectly within their rights. Minor seminaries and juniorates are not commanded by the Church but only encouraged when convenient, and their capacity is not equal to the numbers applying. Besides only about 20 per cent of minor seminarians actually reach the priesthood.

Philadelphia, Pa.

J. M.

• *There are several misstatements of Catholic teaching here that must be cleared up for those who share the erroneous views of the author of this letter. 1) Catholic moral theology has never taught that parents have such complete domination over their children that they (the parents) have a right to block their aspirations to a higher vocation. It is true that parents usually have the power to stop teen-aged sons and daughters from trying out for the priesthood or religious life, but in using such power they are acting contrary to a right that is God's. 2) Canon 1354 of the laws of the Catholic Church does not merely encourage the establishment of minor and major*

*seminaries, but orders bishops of large dioceses to have them, and bishops of small dioceses to send boys with signs of a vocation to seminaries of other dioceses. The fact that a certain percentage of seminarians drop out before reaching the priesthood gives parents no right to stop their sons from entering.*

The editors

## Question of Semantics?

In a recent issue of your excellent magazine one of the letters on school uniforms puts the term "Catholicism" on a par with Hitlerism and Communism. Rightly so! "Catholicism" is an objectionable word, which should be banned from the Catholic vocabulary. There is such a thing as the Catholic Church and the Catholic religion, but no such mere "ism" as Catholicism. What Christ founded was no mere sect or system, not even a mere organization, but a living organism to embrace all nations and races to the end of time. Definitely not an "ism!" It is regrettable that the word "Catholicism" is gaining ground. Something should be done to arrest its progress.

Japan

J. M. E.

• *This presents an interesting problem of semantics, that is, of finding a word to have overtones or undertones of meaning it does not explicitly signify. Objectively, however, the suffix*

*"ism" signifies a summing up of the essential tenets of a system of thought, good or bad, right or wrong. On the bad side we have the terms "agnosticism," "atheism," "materialism;" on the good side, such terms as "asceticism," "mysticism," "scholasticism." According to a reliable dictionary the word "Catholicism" means: faith, practice, or system of the Catholic Church; adherence to the Catholic Church; Catholicity. If the word "Catholicism" is used in a way that makes people think of a sect or theory, it is not being used according to the accepted meaning.*

The editors

### The American Way

I read with some amusement the article in the November issue of your publication which asked, "Is the American Way the Only Way?" I wonder whether the writer really thought seriously about why American Catholics act as they do at religious services. If he hasn't, I can tell him. We've been taught to keep quiet in church because of respect for our blessed Lord in the tabernacle, from the first grade all the way through college. To be "wild and effervescent" in our love for God (to borrow the writer's expression) is a beautiful thing indeed. I don't doubt that to play a brass band in front of the Communion railing could be very pleasing to almighty God, if done in deep respect. But to compare this type of observance with our American way in an attempt to take us off our pedestal is a little naive. Emotionalism of the type described in the article could indicate true faith, but not necessarily so. Some of our greatest saints felt no emotion toward God. If the writer believes that American Catholics are as he depicts them, I suggest that he direct his suggestions to the American

hierarchy, since they have set the standards for our conduct at religious services — not the laity. Don't get me wrong, Father. I still enjoyed the article, as I do all of the excellent LIQUORIAN articles.

Toledo, Ohio

L. R.

• The article in question was not intended as the launching of a campaign to make American Catholics change their way of worshipping God and practicing the Christian virtues, but rather to remind ourselves that we must be on guard against (in the words of the article) a smug self-assurance that we alone have the customs which please God.

The editors

Your article on religious practices and customs in foreign countries was very timely and to the point. We Americans of the United States traditionally tend to be cold in our religion as in many other things. But that gives us no privilege of looking down our noses at the customs of people in other countries. Religion should come from the heart as well as from the head. When visiting a friend, you don't sit around like a silent tombstone. Instead, out of charity you converse with each other. The better the friend, the more jovial and affectionate the conversation. When we visit Christ, what's wrong with giving Him fifteen warm, heartfelt cheers? It is my opinion that our Lord would appreciate this more than the air of indifference frequently seen in United States religious services. Cottonwood, Minn.

V. L.

• "Is the American Way the Only Way?" in your November issue — an article which I consider a beautiful, sensitive, edifying, shaming, humbling description of South American Catholic charity — should shock us all into

some candid soul-searching. Our sophistication itself is often an unrecognized expression of our lack of charity, as for example the letters you published condemning the exciting story, "The Body in the Plane Wreck." What kind of spirituality condemns "the mentality in search of such articles" as cheap or trashy? Did Christ say intellectual snobs were to have higher seats at the Banquet Table than we pulp-lovers?

The illustrations of simplified social morality in Brazil in your November article on the American way—bedding the traveller, scooping up orphans, nursing the sick and aiding the dying—naturally bring to mind the great contrasting but corresponding American institutions: hotels, motels, hospitals, orphanages, rest homes, sanitoriums, funeral parlors; contrasting, because of the methods of building and operation; corresponding, because they also fulfill them better and many times even charitably. In sticking my neck out on this subject, I shall probably get it promptly chopped off. But if Father Kreuzer suddenly got into OUR pulpit and shouted: "Let's all give a big hand to good St. Anne and a loud *Hip-hip-hurray* for her daughter," I can see several areas in which things might improve, and I for one would join the racket. 1. People would forget their inhibitions, pride and self-consciousness enough, perhaps, to yell the Mass responses instead of whispering or mumbling them. 2. Young children, adolescents and old children (like mothers) would find an escape valve for pent-up steam, and the subsequent relaxing of tension would increase devotion. Mothers who had just spent an hour bellowing like a top sergeant to get a whole family clean, dressed and unclinked (as when four want to sit in the front seat, you know) to Mass, could retune their voices and bellow

like an enthusiastic football fan. 3. Coughs and sneezes — vicarious preparation for listening to the sermon — would escape unnoticed. 4. Babes and toddlers-in-arms would be delighted and stunned into momentary silence during the ensuing sermon. 5. And it just might be that those who are on the verge of defecting to more revival-type churches would reconsider.

Auburn, Wash.

Mrs. V. F. H.

#### Duty of the Druggist . . .

Your department, "Problems of Professional and Business People," is useful — for a certain minority. Why do you write for such a small group? I read the article, "Duties of the Druggist," but didn't get much out of it to help me, which is natural, since I'm not a druggist. I'm not criticizing you because I really enjoy your magazine and believe you do a wonderful job. I was just wondering about this article for a very limited group.

Carthage, Mo.

T. H.

• *No particular group is too small, and no individual is too unimportant to deserve our attention, if help can be given on a specific problem. Furthermore, this particular article was not necessarily restricted to druggists, as indicated in the following letters.*

The editors

#### . . . and of Others!

In comment on your article about the duties of druggists, I agree that they should be conscientious about other things which they sell besides drugs and medicines — especially magazines. However, some of the responsibility for the type of literature available in drug stores should be loaded on the backs of the people in the community. Parents would do well to check the magazine rack in their drug stores

and be on the lookout for indecent literature. Where the druggist is nearsighted about the moral influence exerted by some magazines, the parents can be sharp-eyed and take action.

Carthage, Mo.

H. P. C.

The duty of the druggist, in some respects, extends also to the parents in the community. You hear the constant rage and fury of older people against juvenile delinquency; yet you see the same people calmly patronize the drug store which smears its book and magazine rack with the literature which fosters the violence and indecency they cry about.

St. Paul, Minn.

D. C. P.

### Resentful Physician

Some months ago you published an article on moral obligations toward doctors that was very offensive to a colleague of mine. I share an office with him; I am a Catholic and he is not. However he has freely devoted many hours to the care of Catholic priests, nuns and brothers, and has never to my knowledge recommended any kind of treatment that could be called contrary to Catholic medical ethics. Therefore your remarks about non-Catholic physicians bordered on the insulting.

California

Dr. W. G. W.

• *We feel sure that both these good doctors must have put down the article in question before coming upon these words contained therein: "Let it be said that there are many non-Catholic physicians and psychiatrists who would never fail against the unchangeable code of Christian ethics. When one such is found, it is better to consult him than a weak-spined, disloyal Catholic doctor." These words were written because the editors of the LIGUORIAN are acquainted with such*

*physicians and have the highest praise for them.*

The editors

### They Have Gone Ahead!

The November issue of the LIGUORIAN arrived this morning and I was struck by the title, "Communion with the Dead," which appeared on the cover. I read it immediately, for my father-in-law's funeral takes place tomorrow morning and I thought perhaps your article would be of some consolation. It surely was!

For many years I have had an unreasonable fear of death both for myself and for my loved ones. I have talked to several priests about this and even a Catholic college education did little to allay my fears. The statement in your article, "In the Communion of Saints our loved ones do not really die. They have gone ahead," meant more to me than I can express in words. Thank you for this inspiring article.

Teutopolis, Ill.

Mrs. J. B. S.

### First Inclination

I can still remember my first inclination to study for the priesthood. I wasn't jolted by a flashing bolt of lightning. I didn't even hear a thundering voice from storm-torn skies or a whisper from a fluffy cloud. My first desire came from the novel, "A Rich Young Man." My small desire grew with time. Now — I am studying to be a priest. My remarks are suggested by the reading of your articles about blocking and fostering priestly and religious vocations in the home. Because of my own experience, I firmly believe that Catholic parents who aren't making Catholic books, pamphlets, mission magazines and instructive periodicals available to their children, are throw-



ing away a wonderful opportunity right in their home to foster noble ideas and ideals and genuine desires in their children.

Carthage, Mo.

F. P.

### Single Women and Parents

I read your article in *Problems of Single People* in the November LIGUORIAN about over-attachment to parents. I find myself in the same "boat" as the woman of 39, single and living at home — not, however, for the same reasons, as I've had my track shoes on for the last twenty years with no success. So, I have naturally come to the conclusion that marriage was not in my destiny. However, I do think a single woman makes a terrible mistake in clinging to her parents all her life. She should leave home for a while to prove to herself that she can get along alone and will be able to face it some day. The truth is that her parents don't need her, but she is far too dependent on them. I intend to take this step myself in the near future and to live in a club with other women. I wish I had done it years ago, as I might have been married by now. I don't expect to marry, but I expect to find a new life for myself — my own life. When living with elderly parents, one begins to think in terms of an age that is past and also begins to live the life of a person of 65 or 70 instead of one of 40. There can be a vast difference between generations even when one reaches the middle years. Wish me luck.

Chicago, Ill.

M. J. J.

### Remail Your Magazines!

If any of the LIGUORIAN readers desire to put their past issues (or other Catholic magazines) to good use, they can do so by writing to us. We shall send any reader the name and address

of a missionary who would deeply appreciate having old copies of Catholic magazines sent to him. Our address is:

St. Alphonsus Remailing Service  
Esopus, New York.

Missionaries throughout the world are in great need of Catholic and good secular literature to combat Communist propaganda. If you would like to help, write us and we shall immediately send you the name and address of a missionary to whom you can mail your used copies of the LIGUORIAN and other magazines. Send a card, with your name and address to:

Kenrick Remailing Service  
Kenrick Seminary  
7800 Kenrick Road  
St. Louis 19, Missouri.

Please do not send literature to the seminary as this necessitates duplication of postage.

### You Are Free!

I have a question, brought to mind by your articles on right-to-work laws and the answers you published. I am a good Catholic and also a Barry Goldwater Republican. Question: Are your Catholic experts in the field of social justice going to tell me that I cannot be both? If so, why?

Grand Rapids, Mich. Mrs. M. M. C.

• *Catholics are free to be followers of Senator Barry Goldwater if they choose. There are no defined dogmas of the Church forcing them to accept the teachings of the majority of Catholic experts on how principles of social justice are best applied to a practical situation.*

The editors

### Road Block

Let me strongly commend your recent articles about parents blocking or fostering vocations. I felt the desire to

be a nun at a very early age, and it grew stronger with the years. All was fine until the desire was to be fulfilled. Then, as stated in your article, the tears and wailing on the part of my parents began. I got the silent treatment, and all the other pressures that can discourage the strongest vocation. I felt I had to give it up to bring peace and harmony to my home. Even though I have since married, I have never been without the desire to serve God as a nun. What words of comfort can be given to those of us who have done the will of parents instead of that of God?

Anon.

N. N.

• *There are hundreds of such sad stories, to the great detriment of souls and the spread of the Church. This comfort can be given, that if such persons become parents, they can make sure that they will never stand in the way of a higher vocation for their children.*

The editors

### Battles All around Us!

When a Catholic priest is ordained he vows never to receive the sacrament of matrimony. When he writes on the experiences of a mother and father (as you did in your article and pamphlet, "Why You Should Want a Large Family") he is like a general far behind the battle line sending directives to the soldiers on how to take it. Or he is like the manager of a prize fighter who is safely out of the way of the fists, roaring to his man, "Bore right in on him; he can't hurt us." No hard feelings intended. I chose to have a small family of two children, by means of total abstinence from the use of sex, which is the only real answer to many of the problems in the U.S.A. that you evade and talk around.

Philadelphia, Pa.

J. F.

• *Two things are overlooked by those who say that, because a priest has chosen never to marry, he knows nothing about the problems of the married. First, he has to preach against adultery and contraception and other misuses of sex, because this is his obligation as a priest, and his own complete renunciation of marriage and sex helps him to speak with authority. Second, while one married couple gets to know a great deal about their problems, the priest gets to know about the problems of hundreds of married couples. This gives him a background for counseling, over and above his obligation to uphold God's laws, that can hardly be equalled.*

The editors

### Cool Head for Clear Thinking!

I read your pamphlet, taken from an article in the LIGUORIAN, on "How to Forgive Your Enemies." In it you say: "Some people hate Walter Reuther, George Meany and other labor leaders, so much that they tell the weirdest lies about them, for example, that they are Communists, servants of Soviet Russia, etc." It is certainly obvious that you are not informed on Walter Reuther and George Meany. I am a Catholic. I love God. I am a member of the Blue Army, and of "For America," a national organization that fights and exposes Communism. I have been ashamed and thoroughly disgusted with clergymen who write columns in Catholic papers, but who are not informed and who are misleading Catholic people. Some of you don't even know religion, let alone other subjects such as Walter Reuther.

Pennsylvania

Miss A. B.

• *It is a mandate of the Christian religion that we forgive and pray for our enemies, even when we think them a*



*greater peril to ourselves and our country than they really are. One may be persuaded that labor leaders like Catholic George Meany and non-Catholic Walter Reuther are dangerous because of their devotion to unionism, and may therefore try to show why they are dangerous. But to call them actual Communists, in the face of their frequently publicized statements and actions to the contrary, is un-Christian and sinful.*

The editors

### **Much to Be Done**

Events of the past few months gave ample evidence that we have a long way to go to rid non-Catholics of many erroneous beliefs regarding the Catholic Church and its teachings. Those who don't know the truths of Catholicism are either 1) the contentious variety who want nothing more than a fight or 2) the sincere Christians who for any number of reasons do not honestly understand what Catholics believe or why.

I was originally of the first group. While I was in that class I was unnerved by two things: First, my often vehement protestations to a Catholic were never refuted in kind, but were answered with quiet confidence. Second, during my many attendances at Mass I never heard a priest say a derogatory word about any non-Catholic or his religious faith. So I became a member of the second group in an effort to find out why Catholics seemed so self-assured and why they considered Christians not of their fold as brethren in Christ instead of adversaries to be met in verbal battle.

The convictions which came as a result of a long period of study within the second group led me to become a member of a third group — the members of the Catholic Church. If a dedicated and well-informed Catholic laity will do for

others what has been done for me, we shall not have such a long way to go in lessening the breach between us and our separated brethren in Christ.

Dallas, Tex.

N. L.

### **Only the Inadequate!**

This is a very annoyed reply to your article on lay teachers in Catholic schools in the August LIGUORIAN. By "less well trained and lower salaried" teachers I take it that you mean young women like myself, who begin teaching after a concentrated summer course, and continue to study for their degrees at night while conducting classes during the day. On what ground do you charge us with inadequacy? If it is the brevity of our training, the grounds are insufficient. Several of my colleagues and myself made examination medias that were either perfect or near perfect. Of course we make mistakes at first, but usually they have to do with disciplinary methods rather than instruction. A general accusation of incompetence is unfair and unjust. Instead of deploring the situation that finds us employed in Catholic schools, you would do well to recommend the kind of parent-teacher cooperation I have met with in the parish in which I teach. This would be far better than recommending that we be replaced when there is such a shortage of teachers.

Philadelphia, Pa.

E. M.

• *Our article did not condemn all young teachers, many of whom are doing an excellent job and studying hard to improve even that excellent job. We specifically spoke about "inadequate teachers," meaning those who lack both native ability and the zeal to study and work for degrees. Certainly our correspondent is not one of these and is to be highly commended.*

The editors

## How to Talk

### to a Priest

***A priest will welcome the approach of anyone who wants to talk to him.***

BERNARD F. MCWILLIAMS, C.S.S.R.

**B**ECAUSE of the multi-decibled roar of the cocktail party chatter, the priest was not sure he had heard his questioner correctly.

"Do you know Bishop Sheen?" the man repeated.

"Indeed I do. Why?"

"Well, forgive me for talking shop at this sort of thing" — the man waved a Martini glass in the direction of a sea of doggedly merry faces — "but what I want is an introduction to the bishop."

"Oh?"

"Yes, you see, I'm thinking of becoming a Catholic and I understand that Bishop Sheen is the man you have to see."

Of the two false notions clogging this man's mind, one is rather amusing and, fortunately, shared by relatively few people; most people who wish to become Catholics seem to know that the matter can be taken care of at the nearest rectory by the lowest-ranking curate. But widespread and depressing is the second notion illustrated by the above tale, namely, that one is not to talk religion with a priest except during office hours and by appointment.

It is understandable that doctors and lawyers would discourage consultation at parties and fish fries; unquestionably they attend social affairs in the devout and well-earned hope of forgetting for a brief moment the biological and legal miseries of mankind. Not so the priest. Ordinarily he mingles with the public wherever and whenever he can, in the hope that he *will* be bothered by people with religious problems.

In the first place, his clerical garb proclaims his willingness to be of service to his fellow man. A doctor dons a business suit to avoid business, but a priest wears his collar backward to get business. But even if you meet a priest dressed for golf, swimming or hunting and actually engaged in one of these sports, do not hesitate to discuss any problem at all with him. A priest needs a certain amount of recreation and exercise; but he would be quite happy to feel

that his investment in a club membership or hunting equipment is reaping spiritual dividends.

Nor should anyone (even a person who is not a Catholic) who approaches a priest feel that he must apologize for taking up his time. A priest is ordained for *all*; he has committed himself irrevocably, put himself once and for all at the service of others. He has no time that he can legitimately call his own, no right not to be bothered by others. Therefore, in any place and under any set of circumstances, Catholic and non-Catholic alike are rightfully entitled to demand the undivided attention of any priest. Provided that the demands made upon him are not entirely frivolous and that he is not at the moment attending to the needs of someone else, the priest will welcome the approach of anyone who wants to talk religion with him. The priest has vowed himself to be—and wants to be—the servant of all.

But what about misanthropic or grouchy priests? Suppose you approach a priest and discover that he has not the slightest interest in you or your problems. This can happen and undoubtedly sometimes does. But the chances of your being rebuffed are easily a hundred to one. And even if you are rebuffed, you are not the one who is out of line. You are simply discovering the hard way that, because priests are human beings, there will inevitably be some few who do not have the absolute dedication that the Church expects of them.

What might dissuade you from approaching a priest in public is the stern expression that not a few priests put on when they sally forth from their rectories. Ignore it. There are many reasons to account for this phenomenon ranging from lack of poise all the way down to bad digestion. Get him to talk, and you will find that the consequent relaxation of his facial muscles will reveal him to be most human. (But if, to break the ice, you insist on telling him a joke, please don't tell him a *religious* joke, because he has heard them all. His forced smile might then discourage you from continuing the conversation.) Above all, get to the point of what you want to discuss with him. His time is your time. But because it is your time, don't be guilty of wasting it.

What might also dissuade a non-Catholic from engaging in conversation with a priest is an inherited mistrust for the Catholic clergy. Although it would be comforting to think that such mistrust had finally died a deserving death, yet there is abundant evidence to indicate that some non-Catholics believe literally devilish things about priests.

IT MUST be admitted, however, that sometimes mistrust can also be found on the Catholic side of the fence. For example, many a seminarian, as he delves deeply into the Catholic position, begins to suspect that Protestant ministers cannot be sincere in holding firmly to their beliefs. He will perhaps retain this sus-

picion until at length he brings himself to a point where he can sit down and talk with a minister. Then it may happen that a serious, face-to-face conversation will dispel the suspicion. And much the same thing could happen to a non-Catholic during conversation with a priest, about whom he has been harboring the darkest of thoughts. In fact, since dark thoughts

about others are not healthy or even Christian, we urge any non-Catholic in this situation to walk right up to a priest and introduce himself and start a conversation, and he will find out that priests are quite ordinary human beings who have been asked by God to live a rather extraordinary life for the sake of their fellow human beings.

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#### THE IMPORTANCE OF BOOKS

Even before going to school, a child looks at picture books whose memory will be with him for the rest of his life. There is good reason to take great interest in the first influences to which a child is subjected. The influence of books is not the least of these. God grant that the child's clear eyes may be fixed on beautiful pictures and that his imagination and memory may be fixed on beautiful pictures and that his imagination and memory may be nourished by beautiful stories adapted without any foolishness to the freshness of his soul. And rather than offering him fantasies, which are sometimes ridiculous, why not illustrate for him and comment on some of the marvelous stories of that treasure of humanity and poetry, the Bible?

*Pope Pius XII*

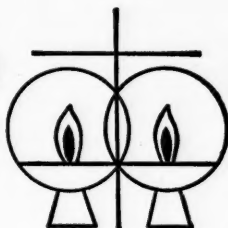
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# FOR WIVES AND HUSBANDS ONLY



## "Stupid" Stand on Birth Control?

*Donald F. Miller, C.S.S.R.*

**PROBLEM:** I agree heartily with the discontented mother in your October issue. I too am a Catholic from birth, but I think the Church's stand on birth-control is stupid. Will the kind fathers please tell me how we are to feed and clothe all the babies we would have if we let nature take its course? Rhythm doesn't work for me, so, after four children before we are thirty must we become vegetables? No man is a St. Joseph. Take a look at these large families: the mother always sickly and pregnant, the children with hand-me-down clothes and never enough milk or fruit under their belt. Is this what Jesus wants? I notice the priests think money is pretty important, and so are nice and modern rectories and convents. Your words to the discontented mother were senseless. Whenever I hear that saying, "Take up your cross and follow Me," I get a feeling that Jesus wants people to suffer to get to heaven. How can this agree with the image of a tender and merciful God? I'll just let you in on a little secret: 9 out of 10 Catholic married couples practice contraception. We have to, because we are not birds in the air or lilies in the field; we have to work for everything we eat or wear. Will you dare to publish this?

**SOLUTION:** We are aware that some of our Catholic married readers grow a little weary over the frequency with which it seems to us necessary to return to the topic of birth-prevention. (Non-married readers can have no complaint if they choose to read what is written specifically for the married.) Surely the above letter makes it obvious that it is necessary, if we want to live up to our purpose of trying to save souls, to treat of this burning subject often.

In the following remarks, we do not want anybody to gather the impression that we are unsympathetic toward the problems of the married, nor sarcastic in our manner of speaking of them. But three things must be noted about the above letter: 1) how total is the rejection of Christ by those who persist in contraception; 2) how one-sided and prejudiced is their view of large families; 3) how falsely secure they feel in the thought that they have companions in evil.

1) *Rejection of Christ.* What Christ said about His followers "taking up their cross and following Him" is simply scratched out of the Bible on the contraceptionist's assumption that these words do not fit the image of a kind and merciful God. The beautiful images that our Lord used, of the birds of the

air and the lilies of the field, to remind human beings that they are of infinitely more value in the eyes of God, are used against Him. Thus the total concept of the purpose of life and the meaning of sin and the purpose of suffering as spelled out by Christ and dramatized in His own suffering is scoffed at and scorned.

2) *Large families.* It is true that some individuals who grew up in the midst of large families have only unhappy memories of privation and lack of real affection. But to assume that this is a true picture of all large families is childish and, as the most meager experience would prove, utterly false. As we know many readers will attest,

where there is a true Christian spirit, in families large or small, poor or rich, there is as much happiness as can be found in this world.

3) *False security.* A common refuge of sinners is to quote the numbers of people who they think or who actually are committing the same sins they are committing. This is a very flimsy and temporary source of security. The companionship felt by large numbers of sinners walking the same path will turn into undying hatred among those who stay on the path till it ends in hell. Christ Himself said that the path to hell is broad, obviously assuming that there would be room on it for many souls.

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#### FALL FROM GRACE

To consider the world in its length and breadth, its various history, the many races of man, their starts, their fortunes, their mutual alienation, their conflicts; and their ways, habits, governments, forms of worship; their enterprises, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the tokens so faint and broken of a superintending design, the blind evolution of what turns out to be great powers or truths, the progress of things, as if from unreasoning elements, not toward final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the world race, so fearfully yet exactly described in the apostle's words, "having no hope and without God in the world" — all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution. What then shall be said to this heart-piercing, reason-bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from His presence . . . the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me as certain as that the world exists, and as the existence of God. . . .

*Cardinal Newman "Heart to Heart"*

It is not proper for a friend to pass the door of a friend without entering, at least to greet him and exchange a word.

## Visit Your Friend!

MARTIN A. STILLMOCK, C.S.S.R.

ONE OF the first books published by St. Alphonsus was a little treatise called *Visits to the Blessed Sacrament and to the Blessed Virgin*. In this popular work, which was translated into many languages even in the saint's lifetime, he has this delightful example: "When the Venerable Brother Francis of the Infant Jesus, of the order of Discalced Carmelites, passed before the door of a church in which the Blessed Sacrament was kept, he could not refrain from entering to visit it, saying that it was not becoming for a friend to pass before the door of a friend without entering, at least to greet him and exchange a word."

The greatest friend you can ever hope to have dwells in the Blessed Sacrament of the altar. That friend is Jesus Christ, present under the appearance of bread in the tabernacles of our churches and chapels throughout the world.

When was the last time you went into a church just to pay a friendly visit to our Lord?

If you are passing the house of a very good friend, it is quite normal for you to take the time to stop in for a visit, even if only for a few minutes. No matter how busy you are, you will at least drop in to exchange a few words. On Sundays and holidays you go to visit relatives and friends. On weekdays, if you meet someone you know, whether it's downtown, at the store, at the ball park or at a special gathering, you will exchange views and pleasantries. Yet how many times, perhaps, you pass by a church and do not even give thought to stopping in to visit the greatest Friend you have! A Friend Who seeks nothing from you but your love. A Friend Who is ready to give you anything you need — anything that is necessary for your salvation and eternal happiness.

Why visit Him? Mainly to prove your love.

St. Alphonsus tells us we must understand that Jesus Christ is present on our altars as on a throne of love and mercy. He is there to dispense His graces and to show us the



love He bears us by dwelling night and day hidden in the midst of us. The Eucharist is called the Mystery of Love, because in the Eucharist Jesus gave us Himself. He proved His love because He can give nothing greater than Himself. Now He wants you to give yourself to Him.

ONE of the visible ways in which the saints expressed their love for Christ is shown precisely by their visits to the Blessed Sacrament. To tear himself away from the Blessed Sacrament, St. Aloysius used to cry out in an excess of tender love: "Depart from me, Lord, depart." St. Francis Xavier used to work all day long as a missionary in India. Tired though he was, at night he would go to visit his Lord, and there tell Him of the labors and trials of the day. Sometimes when the natives came to call him in the early morning to say Mass for them, St. Francis would still be on his knees before the Blessed Sacrament.

St. Wenceslaus had such a great love for the Blessed Sacrament, that he actually gathered the wheat and the grapes, necessary for the bread and wine. He would even make the hosts and wine to be used at Mass.

These are some of the examples St. Alphonsus gives in his writings. In his *Visits* he mentions other examples which tell of how souls burning with the love of God, yearned to dwell in the presence of the Blessed Sacrament.

Now we are not going to suggest that you imitate some of these saints and stay up all night visiting the

Blessed Sacrament, or that you gather wheat to make altar breads as St. Wenceslaus did. But this point should be made: all saints had a great love for the Blessed Sacrament and great devotion to our Lord in the tabernacle. And, in this, you *can* imitate the saints. They drew much of their inspiration and heroic holiness precisely from this devotion.

In his book on the Holy Eucharist, St. Alphonsus writes: "*Taste and see how sweet is the Lord.* (Ps. 33:9) Only try this devotion and by experience you will see the great benefit you will derive from it. Be assured that the time you spend with devotion before this most divine sacrament will be the most profitable to you in life, and the source of your greatest consolation in death and for all eternity. . . . It is true that God everywhere graciously hears the petitions of those who pray to Him, as He has promised to do: *Ask and you shall receive.* (John 26:24) But yet the disciple tells us that Jesus dispenses His graces in greater abundance to those who visit Him in the Most Holy Sacrament."

What better place to take your troubles and trials than to the home of God upon the altar? Here is the One Person who can surely help you. You will be surprised to see how fast your troubles can disappear when you go to pour out your soul to Jesus in the Blessed Sacrament. And if God decides to leave you with your crosses for your own spiritual good, at least you will receive the courage to carry the crosses He has given you.

You will find that you are worrying less, and that your mental, emotional and spiritual life is much more stable and calm.

**Y**OU may not have the opportunity to visit Jesus in the Blessed Sacrament each day; but there are many times when you will have this opportunity. For instance, when you are downtown shopping or going to a movie, what is to prevent you from making a short visit, since usually there is a downtown church handy?

When returning from work, why not drive or walk a little out of your way at least once a week to visit God — to show Him that you realize that He is there for your sake, that you believe He is present in the Blessed Sacrament, that you love Him. Tell Him that you appreciate His coming down on earth and dwelling upon the altar for love of you. Thank Him for the job you have, for the wonderful family He gave you. Ask Him to help you to keep that teen-age boy in check, to bring your children up to know, love and serve Him. Ask Him to help you to be a better husband and father; a better wife and mother. Or if you are single, ask Him to help you find a suitable partner for marriage, if that is your vocation. And don't forget your past sins. Tell Him how sorry you are for them. Ask Him for the grace to keep out of sin in the future.

St. Alphonsus recommends a 15-minute visit to the Blessed Sacrament each day. Of course, this is the ideal thing if you can do it. If not, perhaps you can still make a short

visit of a few minutes each day. This might even entail a serious sacrifice and serve to show God where your heart really is. If you can't make a visit each day, more than likely you have the opportunity to do so at least on one day during the week, or at one or the other time during the month.

Besides these daily or weekly visits, there are special occasions when you should make extra efforts to visit our Lord in the Blessed Sacrament, for example when the Forty Hours devotion is held in your parish church or in a neighboring church. It is a time of special graces and gives you an excellent opportunity to express your gratitude to Christ and your love for Him. Other special occasions are: the first Friday of the month, the feasts of Corpus Christi, the Sacred Heart of Jesus, Christ the King.

In some places there is established the Nocturnal Adoration Society. The men who are members of this group pledge themselves to spend one hour a week in adoration before the Blessed Sacrament. Your diocese may have this society set up or your parish may have a similar group. If you want to show a return of your love for the great love God shows you daily, why not investigate? Better still, why not invest one of the 168 hours God gives you each week, or one of the 720 hours each month, and return it to God? You'll be amazed how much more profitable your other hours will be. The time you spend before the Blessed Sacra-

ment will be among the most spiritually rewarding hours of your life.

Perhaps you are worried about what you will say to God when you visit Him in the Blessed Sacrament. Actually, it should be no harder for you to talk to God than to members of your family or your friends. In fact, it should be easier because no one knows or understands you better, no one loves you more, no one is a better friend than Jesus Christ, true God and true man. All you have to do is open up your heart to Him: be honest and sincere.

Yet St. Alphonsus foresaw your difficulty. And so he composed his world-famous *Visits to the Blessed Sacrament and to the Blessed Virgin*. For each day of the month he wrote reflections and prayers which you can use to help you in your devotion to the Blessed Sacrament. With the Bible and the *Imitation of Christ*, this booklet ranks as one of the all-time Catholic best sellers, and it is growing increasingly popular with Catholics throughout the world, since it is translated into almost every known language.

**D**O your utmost to visit our Lord in the Blessed Sacrament, and you will see how true are these words of the great Knight of the Eucharist,

St. Alphonsus: "It is impossible to find on earth a more precious gem, or a treasure more worthy of all our love than Jesus Christ in the Most Holy Sacrament. . . . How sweet a joy it is to remain with faith and tender devotion before an altar, and converse familiarly with Jesus Christ, Who is there for the express purpose of listening to and graciously hearing those who pray to Him; to ask His pardon for the displeasure which we have caused Him, as a friend does to a friend in whom he places all his confidence; to ask Him for His graces, for His love and for His kingdom. What a heaven on earth it is to remain there making acts of love and adoring that Lord Who is truly on the altar praying to the eternal Father, and glowing with love for us. Indeed it is love which detains Him there, hidden and unknown, and even despised by ungrateful souls! But why should we say more? Taste and see."

(If you are unable to obtain a copy of St. Alphonsus' booklet of visits to the Blessed Sacrament at your parish pamphlet rack, send 25 cents to Liguorian Pamphlets, Liguori, Missouri, and ask for a copy of VISITS TO THE BLESSED SACRAMENT. — The editors)

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#### PRIVATE COURT

In judging others a man toils in vain; for the most part he is wrong and by his judgment he may easily sin. But in judging himself he always labors with profit.

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#### RULE OF SELF

If God were always the only object of our desire, we should not be easily disturbed when our own opinions are resisted.

## **Some practical suggestions**

### **for Catholic Press Month**

### **and Catholic Book Week**

# **Meet**

# **the Bible!**

LOUIS G. MILLER, C.S.S.R.

**F**EBRUARY is Catholic Press Month, and during the month, February 19-25, Catholic Book Week will be observed. Much comment will appear in Catholic publications on the obligation Catholics have of reading and supporting the Catholic press. All this is good and necessary. We would add a word here, however, urging Catholic attention to the first and most important religious documents providing an inexhaustible source of truth for all ages. We refer, of course, to the Bible.

The oft-embalmed untruth that Catholics are forbidden to read the Bible still is resurrected from time to time. Catholics should be prepared firmly to refute it. The Church is so anxious to have her children read the Bible that she grants a special indulgence to those who read it for at least fifteen minutes daily. Certainly it is not for lack of pleading and urging on the part of the Church that there are found Catholics (and their number, alas, is large), whose knowledge of the Bible is sketchy in the extreme, and who have never even

read the New Testament through from start to finish.

This is lamentable; and February would be a good time to make suitable resolutions, if they are needed. Here are some hints that may be helpful.

As to the Bible itself, one can make a choice of three Catholic translations which are in common use, and may be obtained in Catholic bookstores anywhere. There is the old and respected Douay-Rheims version, with its archaic, but pleasantly familiar turns of phrase and choice of words. There is the Confraternity Version, produced under the auspices of the Confraternity of Christian Doctrine, and authorized by the bishops of the United States. The New Testament is complete, and two of three Old Testament volumes are available. This is a clear, modern translation, very readable and well arranged. Finally, there is the translation by the late Monsignor Ronald

Knox, authorized by the bishops of England. This version possesses a special literary grace and style which many have found very attractive. Choose any of these, but have a Bible in your home and use it!

Here are some current books about the Bible and its background. The list is by no means comprehensive. But these few titles should prove helpful to the average person in gaining a better understanding of God's revealed word.

*Searching the Scriptures*, by John J. Dougherty, Doubleday and Co., \$3.95. Subtitled *A Popular Introduction to the Bible*, this work by a leading American Scripture scholar is highly recommended. Father Dougherty writes with clarity and with a fine sense of proportion as he comments on the authorship and language of the Bible, the various translations, the historical context, and then briefly on each of the Biblical books.

*Meet the Bible!* by John J. Castelot, S.J., Helicon Press, \$2.95. This new work is the first of a three-volume series which explains the background of the Scriptures and their dominant themes. The work is a compilation of Father Castelot's popular and widely syndicated newspaper column which is currently appearing in a large number of diocesan papers. The treatment is popular, even colloquial, designed not for the experts, but for the average Catholic.

*New Testament Reading Guide*, comprising 14 booklets covering all the New Testament books by 14 members of the Catholic Biblical As-

sociation of America, published by the Liturgical Press, St. John's Abbey, Collegeville, Minn., 30c each, \$4.20 for the set of 14. This is an ambitious and worthwhile project. After a few pages of background material, the text (Confraternity Version) is given, with a terse and apt commentary below it on each page. Following this will be found review aids and discussion topics. For private use, and especially for study groups, these little volumes should prove invaluable.

*The Gospel Story, It Is Paul Who Writes, Waiting for Christ*. Sheed and Ward. These three volumes present the translation of Monsignor Knox, with a commentary by Father Ronald Cox, a New Zealand Scripture scholar. Translation and commentary are joined together as smoothly as the names of their respective authors, and the "Knox-Cox books" are justly held in wide esteem.

For the Old Testament, a series of booklets at 75c each is in production by the Paulist Press, providing text and commentary for the separate books of the pre-Christian Scriptures. The new Confraternity text is used, and the notes add much to the understanding of these ancient holy writings.

These titles are only a few out of many that might be given. Certainly with the wealth of material available, no modern Catholic can have any excuse for not learning to know and love the all-important books which contain the revealed word of God to men.

*Isaias, as an inspired teacher of the Old Testament,  
sings in one of his prophetic songs of Christ as  
the great Servant of God and Teacher of men.*

JOHN E. DOHERTY, C.S.S.R.

**M**ORE clearly than all the other prophets of Israel, Isaias disclosed the consolation that Christ would bring to the Jewish nation as the saviour of mankind and the teacher of the way of salvation. Isaias himself was an inspired teacher. God called Isaias when he was at prayer in the temple of Jerusalem. There, in the temple, an angel touched the lips of Isaias with a burning coal as a sign that he was cleansed by God from sin and that God had given him a teacher's tongue to bring His message to His people. Day after day the prophet would speak in the name of God, and his prophecies are the most lofty and sustained of all in the Old Testament. He would be severe, as well as all the prophets of Israel, but to the poor and the humble of heart he came with a message of great consolation.

The Lord has given me a teacher's  
tongue,  
that my words may encourage the  
weary.

Each morning He awakens my ear,  
that I might listen as disciples do.

God's mandate to Isaias to teach the people of Israel was a symbol of what must have taken place in heaven when God sent us His Son. "In

# CHRIST AS SERVANT AND TEACHER OF MEN

these days," St. Paul says, "God hath spoken to us in His Son, Whom He has appointed heir to all things, by Whom also He made the world." Our Lord also tells us: "It is the will of Him Who sent Me, not My own will, that I have come from heaven to do." He revealed that He was to teach the message of His Father: "It was My Father Who sent Me, Who commanded Me what words I was to say, what message I was to utter."

Jesus thus came to us as a teacher. "He was teaching daily," the Gos-

pels say — sometimes in the fields, on the hills or mountain tops, sometimes in the temple of Jerusalem, but usually in the synagogues of the little towns in Judea. The Jews called Him Rabbi or Master. "Master," said one of their leaders, "we know that Thou teachest the way of God in all sincerity." Especially did He seek to teach the poor and weary: "Come to Me all you who labor and are burdened," He said, "and I will refresh you."

Isaias also reflected the zeal of Christ to teach.

An attentive ear the Lord has given me.

Should I withstand Him, should I shrink from the task?

When He had cleansed the prophet's lips, God cried out, "Who shall be My messenger? Who wills to go on this errand of ours?" Isaias replied: "I am here at Thy command. Make me Thy messenger." Despite the knowledge that the Jews would be deaf and blind to his teaching, he did not shrink from the task.

So it was with Jesus. His alertness to the whisperings of the Holy Spirit, He manifested even at the age of twelve. On a trip to Jerusalem with His mother and foster father He was lost and then found by His parents in the temple among the doctors of the law, teaching them and asking them questions. To the expressed wonderment of His mother He replied: "Did you not know that I must be about My Father's business?"

From the beginning Jesus knew that the Jews would not accept His teaching. "You will listen and listen,"

He said to them, quoting Isaias, "but for you there is not understanding; you will watch and watch, but for you there is no perceiving."

Still He did not desist from teaching, but cried out: "He that has ears to hear let him hear." He spoke in parables so as to be understood only by those whose hearts were prepared by grace and thus fulfilled another prophecy: "I will open My mouth in parables. I will utter things hidden from the foundation of the world."

**I**SAIAS, foreshadowing Christ, was ready to undergo martyrdom.

I offered my body defenseless to those who would smite me; my cheeks to those who plucked at my beard;

I did not turn away my face, when they reviled me and spat upon me.

According to the tradition of the ancients, the prophet stood up to bloody King Manasses of Juda, confronting him with God's manifest will and His law; but the king had him sawed in two for his temerity. Isaias brings to mind St. Thomas More in the sixteenth century of Christian history. St. Thomas confronted the conscience of King Henry VIII of England with the law of Christ and Henry had him beheaded.

Our Lord must have meditated on these verses from Isaias before His own agony and passion. Perhaps He used them in offering up His sufferings beforehand. In any case they are a literal description of what hap-



pened. Jesus prayed in the Garden of Olives while He awaited the coming of a mob, led by the traitor, Judas, to take Him captive. As they approached He forbade His apostles to put up any defense. He said to the priests and temple officers: "Have you come out with swords and clubs, as though I were a robber? I was close to you in the temple, day after day, and you never laid hands on Me. But your time has come now."

They seized Him and afterward the men who held Him prisoner beat Him and mocked Him. They blindfolded Him and struck Him on the face. Some of them fell to spitting upon Him and covering His face while they buffeted Him. Even the servants, who stood by, struck Him on the face. "Prophecy," they said, "who it is that struck Thee."

The Lord is my helper and that cannot play me false,  
I will meet them with a face as hard as flint,  
not mine to meet the shame of defeat.

The prophet was a lone and derided figure as he stood before the kings of Juda with their wily counselors, and tried to prevail upon them to put their trust only in God. Isaiah, when he was mocked, turned toward his enemies "a face as hard as flint." He spoke harshly in God's name, and thus the first part of his prophecy is called the *Book of Threats*. But the enemies of Isaiah could not break his courage; they could not intimidate or silence him.

The face of Jesus would also become hard. It hardened over the

stiff-necked and hard of heart; over the money-changers whom He whipped out of the temple of Jerusalem; over the spies of Herod whom He sent back to "that fox;" over the hypocritical Scribes and Pharisees whom He cursed. Modern artists have sentimentalized the face of Jesus, but our Lord left His own likeness almost like a photograph on the shroud in which His bruised and bloody body was placed after His crucifixion. This shroud, now in Turin, Italy, still bears the image of the face of Christ. Though it is a face of suffering, it is a majestic countenance, a face that "knows not the shame of defeat."

JESUS would challenge His critics as Isaiah had done.

He is near who will do me justice.  
Who will contend with me?  
Meet me and try the issue;  
let him come forward who will and accuse me.

King Achaz of Juda was one of the kings who refused to listen to Isaiah. He insisted on putting his trust in human allies against the enemies of Israel. To prove that God truly spoke through him, Isaiah asked the king to seek a sign from God, but Achaz said: "I will not ask for a sign; I will not put the Lord to the test."

Then the prophet uttered the triumphant prophecy that would vindicate him in ages to come: "The Lord Himself shall give you a sign. Behold a virgin shall conceive and

bring forth a Son and His name shall be called Emmanuel."

The words, "Let him come forward who will and accuse me," clearly describe the attitude of Jesus before the Jewish high priests. Accused of perverting the people by His doctrine and questioned about it, He said: "I have spoken openly to the world; I have always taught in the synagogue and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? Ask them who have heard what I have spoken to them; behold they know what things I have said."

One of the servants in the court then struck Him, but our Lord replied: "If I have spoken ill, give testimony of what is evil; but if well, why dost thou strike Me?"

The council called many witnesses who gave false testimony, but there was no legal proof of any violation of Jewish law. So our Lord fulfilled what the law itself had prophesied about Him: "They hated Me without cause." Thus had He always challenged them by saying: "Which of you shall convict me of sin?"

Here is the Lord ready to aid me;  
who dares pass sentence on me now?  
Their malice shrivels away,  
like garment the moth had eaten.

In the Garden of Olives, when Christ had seen the crowd approaching with Judas He came forward and said: "Who is it you are looking for?" They said: "Jesus of Nazareth." Then the Gospels tell us that all shrank back and fell to the ground.

The silence of Christ before the council was an echo to these words: "Who dares pass sentence on me now?" Determined to execute Christ, the council still wanted to give their sentence the semblance of legality. They brought Him to Pilate, the Roman governor, for sentencing. But Pilate said: "Take Him yourselves, and judge Him according to your own law." They answered: "It is not lawful for us to put a man to death."

Though the Jews had accused Christ of causing a rebellion against Caesar, the governor had been warned by his wife that Jesus was a just man and that he ought to have nothing to do with His execution. Pilate reminded our Lord that he had the power to have Him put to death; but Jesus told him that he was merely an instrument in God's designs. After that Pilate sought various ways of appeasing the crowd and setting Christ free, but in the end he yielded to human respect and incurred the responsibility he sought to avoid.

Who is there that fears the Lord,  
listens to His servant's teaching?  
let him trust in the Lord and lean  
upon his God.

These words sum up the prophet's message to the faithful people of Israel. They were to fear no one but God. Let them heed Isaiah's teaching, abandon themselves completely to God's designs, and one day they would have their consolation in a Saviour.

What the prophet taught to Israel Jesus reveals to every soul, but with far greater authority. In the Sermon

on the Mount He gave the gist of His teaching to His followers. All who would come after Him must try to conform themselves utterly to the will of His eternal Father. They were to fear nothing in this world save God's displeasure. Christ would teach them to live without anxiety, to die to self-will, to live only for God. Through Him as the Son of God, they would come to be children of His eternal Father.

Our Lord said: "You have one teacher, Christ." In Christ, therefore, the prophetic song is remarkably fulfilled. He also sent out apostles to make disciples of all nations and to teach them all His precepts. Today the successors of the apostles are the bishops and priests of the Catholic Church. Was it only to them that Jesus gave this commission? No, because the modern popes have called upon all mature Catholics to realize that they have a vocation to make

known the mystery of Christ and His way of salvation to others. "He that shall confess me before men," said our Lord, "him will I confess before My Father Who is in heaven."

The Holy Spirit is poured out abundantly on the members of the Church in the sacrament of confirmation for this purpose. This should enable parents, who are directly ordained by God as the first teachers of their children, to make known to them above all, "the unfathomable riches to be found in Christ." Indeed it may well be that Christ assigns to each member of His Church some abandoned souls to whom they are to reveal the consolation to be found only in Christ. Thus every Catholic applies to himself the words of this prophetic song as well as the promise of Christ that whoever keeps all of His commandments and teaches them to others will be called great in the kingdom of heaven.

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#### FACE TO FACE

Sometimes it may occur to us to wonder what our guardian angel does when we commit sin. Parents, I suppose, carry a tremendous burden of grief and anguish when they see their child doing wrong. All of us know the bitter taste we can have in our mouth when our good advice is laughed at or when our self-sacrificing help is brushed aside sneeringly. Not so an angel. He does his work of helping us as well and as thoroughly as he can; and if we fail even most shamefully, his mind is eternally at peace and cannot be disturbed by what we call failure, defeat or frustration. His mind is eternally at peace because it is in possession of all truth, all goodness, all beauty because he sees God eternally face to face.

So, too, shall we be eternally at peace when we have finished our work, hand in hand with our guardian angel; for in heaven we too shall see God, all truth, all goodness, all beauty; and we shall never more be disturbed by any pain, or grief, or sorrow, because eternally we shall see God face to face.



# POINTED PARAGRAPHS

## Happy Lenten Days!

Men greet one another with a merry wish at Christmas time. They wish success and prosperity to friends and acquaintances at the beginning of a new year. Sometimes we think, in all seriousness, that it would be an excellent thing if we had a custom of extending some kind of wish to one another at the beginning of Lent. We might say, "Happy Lenten days!" to one another, or "A prosperous Lenten season!"

These wishes would carry a token of our friendship as well as a wish for the best things in life for our friends.

In all truth, Lent may be described as a period of special opportunity for finding happiness; for saving our souls from sin and its dangers; for overcoming our selfishness and individualism which are the causes of so many of our troubles; for learning the art of loving our neighbor and thus helping to heal all the woes of the world; above all, for learning to love God truly — which means happiness without the need of any other blessed thing. Surely the wish that these things will come to our neighbor during the Lenten season is a worthy one.

There are those, no doubt, who would think us ironic, were we to

greet them with the words, "Happy Lenten days!" on Ash Wednesday morning. "What!" they would say, "Happy days in the midst of penance, fasting, prayer, sorrow? Impossible!" How little they know where true happiness lies!

Others there are, we feel sure, who would be grateful for the wish and would return it sincerely, for in them it would awaken the vision of God's love smiling upon them, His peace enfolding them, and His promises leading them on like a star.

Lent, beginning soon, has all these things to bring you, if you use it well. So we, at least, are sending out the greeting: "Happy Lenten days!"

## Spelling in Low Gear

Several years ago a survey was conducted at Ohio State University. Two doctors combed through a number of themes and reports handed in by students as class assignments, and discovered that a situation approaching chaos existed in regard to spelling. Here are some of the actual misspellings of these college youths, with 12 years of schooling behind them.

"Students have reported in their medical history such childhood illnesses as measels, bronicle nomonia, hopping cough, rumatic feavor and diptherie. During their adolescence

many are afflicted with asma, accute apendisidus, heart mummers due to rhuemantic fever, stummach truble and toncilitas.

"As a hobby some list swimming and bolling, some build modle air-planse, while others are interested in antique cars and saling boats. One just enjoys listening to musik.

"Many students in describing their present health will indicate it is ex-selent, some describe it as vary good and others simply state that they are in good phiscul and mentle condition."

The passage is quoted in H. Allen Smith's amusing collection of children's writing: *Don't Get Perconel With A Chicken*. His point in making the quotation is that children need not feel ashamed of their mistakes in spelling, since there is such deficiency even on the college level. Our further comment would be that while such deficiency is readily understandable in small children, it is somewhat more difficult to comprehend in their elders.

There is no doubt that spelling comes more easily to some than to others. But it does seem that 12 years of schooling should provide at least a fair amount of competence for average students. Apparently it hasn't, and our conclusion must be not that there is anything wrong with the students, but rather with the educational process through which they have passed. The ability to spell comes ordinarily from concentration on drill. But the idea of drilling has been repugnant to the progressive educators. The discipline of repeti-

tion and mental concentration would, they felt, set up inhibitions.

But the trouble with uninhibited spelling is that it tends to become unintelligible. In this area, at least, we hope it is true, as we have heard, that the progressives are in retreat.

### The Pope and Sportswriters

A recent issue of *The Pope Speaks*, quarterly journal which in attractive format presents a compilation of papal messages translated into English, quoted Pope John as he spoke approvingly of their work to a group of sportswriters. The reference should be of interest to sports loving (and their name is legion) Americans.

"The sports press! It holds a big place in the modern world," the Pope said, "and attracts the attention of an immense public! In fact, we would like you to know that we take an occasional glance at it ourselves, and notice — sometimes with astonishment, sometimes with complete satisfaction — the development that this branch of the news has made.

"This development corresponds to the increased importance that sports themselves have in the modern world. There are now numerous crowds who find wholesome recreation in them each Sunday. Moreover, we note that a great many succeed in fitting this diversion into the day consecrated to the Lord without failing in their religious duties. And it is certainly in accordance with the divine law that after having 'rendered to God what belongs to God,' man should also give his body and mind lawful recreation on that day."

Then the Holy Father went on to make a very necessary point about the right perspective in regard to sports:

"Sport has value which is great, but in its place as 'a useful instrument for the complete and harmonious development of personality.' Therefore always know how to maintain in your writings the balance that belongs in this field. Avoid creating dangerous fictions, exciting undue enthusiasm, or concentrating attention solely on physical values. . . . Have it at heart to be truthful and to offend no one."

Sound advice, surely, which should be taken to heart not only by sports-writers but by all for whom sports represent a pleasant escapism from the grim problems of the modern world.

### **Guest Quote: Liturgy and Popular Devotion**

Popular devotion, whenever the liturgical life is not properly understood and cherished, undergoes a peculiar deterioration. The pitfalls of popular devotion are poverty of intellect, unchecked fantasy, the lack of proportion, and disorder of sentiment. If popular devotion is left to the free play of direct religious impulse, the contents of its faith tend to become inadequate and its affirmations unreliable, while the repetitions accumulate and the feeling becomes spurious and sentimental. The religious life of a parish in which the liturgy does not play its proper role and which therefore draws its nourishment mainly from popular devotion must inevitably be impoverished.

All this should not make us forget the other side of the picture. There is a form of liturgical zeal which looks upon all popular devotion as inferior or at least superfluous. It springs from the same attitude which regards personal prayer as a mere encroachment upon the liturgy. This is a wrong and dangerous point of view. In its own way, it resembles the attitude of the person who says: "All that is necessary is humanity as a whole. There is no need for a people. I am content with the world, I do not need a homeland." Popular devotion is to religious life what the link with people and family, country and home, is to the natural life. A good afternoon service worthily and piously performed, a rosary in the evening said in the proper spirit, are beautiful, profound and intimate — something which the Christian mind needs to remain healthy.

*Romano Guardini  
quoted in Spiritual Life*

### **FORMULA FOR PEACE**

For lack of wood, the fire dies out;  
and when there is no talebearer,  
strife subsides.

*Proverbs 26:20*

•

Like a sandy hill to aged feet  
is a railing wife to a quiet man.

*Sirach 25:19*

•

### **SURE SIGN**

The fruit of a tree shows the care  
it has had;  
so too does a man's speech dis-  
close the bent of his mind.

*Sirach 27:6*



# LIGUORIANA



## The Practice of the Love of Jesus Christ

By *St. Alphonsus Liguori*

Translated by

*C. D. McEnniry, C.S.S.R.*

### Chapter VIII—Love Is Not Perverse (continued)

#### IV. Frequent Communion

**T**HE fourth means that can help us to overcome indifference in our spiritual life and to make great progress on the road toward God is frequent Communion.

Nothing is more pleasing to Jesus Christ than to receive Him in the Sacrament of the Altar. St. Theresa says: "There is no greater aid to holiness than frequent Communion. How marvelously the Lord shows His power therein!"

The Holy Fathers have praised and promoted frequent and even daily Communion. Communion, according to the Council of Trent, frees us from our daily faults and preserves us from mortal sins. St. Bernard says that Communion restrains the movements of anger and incontinence, the two passions that most often and most violently assail us.

St. Thomas says that Communion conquers the suggestions of the demon. And finally St. John Chrysostom says that Communion makes us eager for virtue and prompt to practice it, at the same time imparting deep peace, and thus rendering sweet and easy the road to holiness.

No other sacrament so inflames souls with divine love as the sacrament of the Eucharist, in which, Jesus Christ gives Himself wholly to us. The Venerable Father John d'Avila says: "Whoever keeps souls from frequent Communion does the devil's work." The devil indeed has a rabid hatred of this sacrament from which souls derive great strength to advance in divine love.

A suitable preparation is most necessary in order to communicate with profit.

The remote preparation, which will enable us to derive the greatest profit from frequent and daily Communion, is: 1. To keep free from all deliberate affection to sin — that is to sin committed, as we say, with open eyes; 2. The practice of mental prayer; 3. The mortification of the senses and of the passions.

Although it is most expedient that they who communicate frequently or daily should be free from venial sins, at least from such as are fully deliberate, and from all affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the firm



purpose of never sinning mortally in the future; and, if they have this firm purpose, daily communicants will gradually free themselves from even venial sins, and from all affection thereto.

The proximate preparation is that which is made just before receiving Holy Communion. Sufficient time should be allowed for this preparation, and it should be made carefully and devoutly, so that proper dispositions will accompany the soul to the holy table. The more perfect our dispositions are when we receive Holy Communion, the more benefit shall we receive from its reception.

Further, to derive rich fruit from Communion a devout thanksgiving is necessary. The time after Communion can be made rich in graces for us if we give sufficient time to it. Father John d'Avila says that the time after Communion is "the time to amass treasures of grace." St. Mary Magdalen of Pazzi says there is no time better adapted to inflame us with divine love than the time after we have received Communion. And St. Theresa writes: "After Communion let us take care not to lose such a profitable occasion of striking a bargain with God; His Divine Majesty is not accustomed to give niggardly pay for the lodgings where He has received generous hospitality."

Certain halfhearted penitents, when exhorted by their confessor to receive Communion more frequently, reply: "But I am not worthy." But don't you know that the longer you stay away from Communion the more un-

worthy you will become? Without Communion you will have less strength, and you will commit more faults. Go ahead, obey your confessor. Faults are not a hindrance to Communion. Your biggest fault is not to obey your spiritual father if he encourages you to communicate often.

"But in the past I have led a bad life." And don't you know that the sicker you are the more you need physicians and medicine? Jesus in the Blessed Sacrament is both physician and medicine. St. Ambrose says: "I am always sinning; I always need medicine."

This heavenly bread calls for hunger. Jesus wishes to be desired. He thirsts to be thirsted for, says a pious writer. How the very thought, "Today I have communicated! Tomorrow I am to communicate!" keeps the soul on the watch to avoid faults and to do God's will!

"But I have no fervor." If you mean a fervor that you can feel, that is not necessary, nor does God always give it to His favorite souls; it is enough if you have the fervor of a will firmly resolved to belong to God and to advance in divine love. John Gerson says that he who abstains from Communion because he does not feel as fervent as he should like, resembles the man who stays away from the fire because he does not feel warm.

**T**AKE care that it is not laziness or lukewarmness or love of the world that suggests all these vain excuses for not receiving Communion more frequently.

In order to preserve the soul in fervor another great help is *spiritual Communion*, so highly praised by the Council of Trent, which exhorts the faithful to practice it. Spiritual Communion, as St. Thomas explains, consists in an ardent desire to receive Jesus Christ in the Blessed Sacrament. That is why the saints were accustomed to make it many times a day. This is the way to make a spiritual Communion: "My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee, and I desire Thee. Come into my soul. I welcome Thee, and I beg Thee never

to permit me to separate myself from Thee." A shorter form: "My Jesus, come to me; I desire Thee; I welcome Thee. Keep me always united with Thee."

This spiritual Communion can be made many times a day: during meditation, during the visit to the Blessed Sacrament, and at any time of the day no matter where you are. The Dominican Sister Agatha of the Cross said: "If my confessor had not taught me this way of communicating frequently during the day, I do not know how I could have lived."


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#### LADY POVERTY

"O Lord, my sweet Jesus Christ, have pity upon me and Lady Poverty. . . . Behold she is in distress, rejected of all . . . seated on a dunghill, she who is the queen of virtues. She complains that her friends have scorned her and have become her enemies. . . . Do thou remember, Lord Jesus, that Poverty is so far the queen of virtues that thou didst abandon thy dwelling with the angels in thine unchangeable affection for her in order to receive her as thy bride, and in order to possess a great number of perfect children. . . . She it is that received thee at thy birth, in the stable and in the crib, and, accompanying thee all through life, was careful so to strip thee of all that thou hadst not where to lay thy head. When thou didst begin the war of our redemption Poverty attached herself to thee to accompany thee as a faithful attendant. She took her place at thy side during the conflict of thy passion; nor did she withdraw when the disciples fled and denied thy name. . . . Finally, whilst thy mother, who at least followed thee to the end and took her part with such compassionate love in all thy sorrow; whilst such a mother, because the cross was high, was not able to reach thee, at that moment Lady Poverty embraced thee more closely than ever; thou wast so dear to her in thy fearful destitution. She would not let thy cross be fashioned with care, nor, as we think, the nails be in sufficient number, pointed and polished; but providing only three, she made them hard, wrinkled and clumsy, better to serve the intention of thy death. And while thou wast dying of thirst, as a faithful bride, she refused thee a drop of water. . . . So that it was in the close embrace of this bride that thou didst let thy soul go forth. Oh! Who then would not love Lady Poverty above all things?"

St. Francis Assisi

# BOOKS



**THOMAS TOBIN, C.S.S.R.**

**We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.**

## **The Screen Arts**

**Edward Fischer**

The movie critic of the *Ave Maria* and professor at Notre Dame, Edward Fischer, has written this guide to film and television appreciation. In keeping with Pope Pius XII's insistence that the mass communication media have a definite role of imparting truth and beauty Mr. Fischer does not concentrate on the morally objectionable (the consideration that seems to be the only one known by some Catholic critics) but on the esthetically squalid. He maintains that the films and television must have the "texture of life" in order to be true to themselves. This book describes the roles of the writer, director and author as well as the specific natures of the stage, films, live and taped television. The author hopes that the reading of this book will help in the formation of a more objective judgment of programs. The true observer can distinguish between the objective value of a presentation and the subjective appreciation of it. A film may be good in itself and yet not appeal to the taste of the viewer. Mr. Fischer is to be congratulated for this informative and clear exposition of *The Screen Arts*.—T. T., C.S.S.R.

(Sheed and Ward, \$3.50)

## **Apostle in a Top Hat**

**James Patrick Derum**

The author has drawn from published documents as well as from family remembrances to present a biography of Frederic Ozanam. Scholar and saintly apostle, Frederic Ozanam is revered as the founder of the St. Vincent de Paul Society. This is an excellent portrait in novelized form of an extraordinary man. It is of special interest to all Vincentians as to all interested in the lay apostolate.—T. T., C.S.S.R.

(Hanover House, \$3.95)

## **The Mystery of Mary**

R. Bernard, O.P.

M. A. Bouchard, translator

This extensive and solid treatise on the Blessed Virgin by Father Bernard, O.P., given to us by M. A. Bouchard from the French, is part of the Cross and Crown series of spirituality. Father Bernard calls his work **The Mystery of Mary** and he practically identifies the mystery of Mary with her motherhood of grace. It may be termed a biography of Mary; not a biography of days and places, but rather a biographical essay. Father Bernard derives the mystery of Mary from the mystery of her divine maternity. After proposing to us a series of chapters on the greatness of the dignity of the motherhood of men, the author shows that in all aspects of her life Mary is really our spiritual mother. This volume is a magnificent tribute to Mary, and will be of greater value to the scholar than the ordinary reader.—M.S.B., C.S.S.R.

(B. Herder, \$4.95)

## **Journal for Mary**

Sister M. Marguerite Andrew, R.S.M.

A **Journal for Mary** is friendly, gentle, happy, charming and conversational. It's a trip, a sort of diary of a trip, with Mary, beginning in September and ending in August. With Mary's feasts as the stepping stones, Sister Marguerite takes us through the year with Mary by ways of poems, stories and short meditations. A book to browse through many times. The reading of this book will give a better appreciation and deeper love of Mary.—M.S.B., C.S.S.R.

(Christopher Publishing House, \$4.00)

## **The Rosary**

Rev. Patrick J. Gearon, O.Carm, D.D., B.A.

This is a small but interesting and helpful volume which serves to rescue the recitation of the rosary from the monotony that often accompanies things that are frequently done. Father Gearon offers us in these pages a simple, practical method of reciting the rosary—one that is modern and suited to our own conditions and needs. For instance, he cites the pageantry and the pomp of the coronation of Queen Elizabeth II to give us an idea of the glory and majesty of Mary in heaven. This little book is recommended without reservation to all. A minor defect is the small inner margin which makes the text look pinched in.—M.S.B., C.S.S.R.

(Carmelite Third Order Press, \$2.00)

### **Go to Heaven**

Fulton J. Sheen

In his latest work, *Go To Heaven*, Bishop Sheen arranges selections from previous works to tell us exactly how to *Go to Heaven*. He begins with the condition in which modern man finds himself and explains how he must find his true self and his God. The opening sentence emphasizes the new point of departure in the quest for God: "Men of other generations went to God from the order in the universe; the modern man goes to God through the disorder in himself." The remaining chapters detail how Christ and Mary assist us in this search for God and heaven. Sheen at his simple and profound best for readers who are close to God as well as those who are far away from Him and heaven.—T.E.T., C.S.S.R.

(McGraw-Hill Book Co., \$4.50)

### **Saints for Scouts**

Robert F. Flahive

Mr. Robert F. Flahive, a former Boy Scout and Scout leader, has prepared short accounts of the saints who exemplify special points of value to Boy Scouts. St. George is chosen to explain the Scout oath; St. Dominic is selected to illustrate the Scout motto. Twelve saints are used as models of the twelve points of the Scout law. Dialogue and imaginative description make these saints very appealing to boys. Recommended to all boys, whether Scouts or not.—J.E.R., C.S.S.R.

(Bruce Publishing Co., \$2.75)

### **The Battle and Brother Louis**

Louis Reile, S.M.

This book "destined primarily for the promotion of vocations" has yet (like modern instant coffee) no "propaganda" flavor. You will enjoy every line of it. Here is a live, revealing, inside story of a religious dedicated to a life of service in teaching for God's sake. What is a Brother of Mary (Marianist)? How is he trained? How does he work? What does he do? See for yourself as Brother Louis unfolds, reveals the story of his vocation, his training as a religious and a teacher, his actual labors. Enjoy the rare flavor of this excellent brew! Now I, an old Brothers' boy, would like to add: "Thank you, Brother Louis! Well done!"—M. S. B., C.S.S.R.

(Newman Press, \$3.25)

**The Marian Era**  
**World Annual of the Queen of the Universe**  
Franciscan National Marian Commission,  
editors.

Gladly do we call the attention of our readers to Vol. I, 1960, of this new Marian publication. In the words of the editors, "It is not strictly a learned journal, nor is it a popular magazine. It holds a middle place." Again: "The theme of this first volume is the great work of bringing about a union of the Christians of the world." 128 folio pages with illustrations, hard cover.—M. S. B., C.S.S.R.

(Franciscan Herald Press, \$4.95)

**Immigrant Saint**

Pietro Di Donato

This is a new biography of the first United States citizen to be canonized a saint, Saint Frances Xavier Cabrini, who died in Chicago December 17, 1917. The author is well known; his earlier novel, *Christ In Concrete*, won high critical praise, and proved to be a durable best seller. Mother Cabrini surely is a subject fit for the talents of a literary artist. This small, but indomitable Italian immigrant, frail in body, but possessed of truly superhuman energy, left behind her 50 hospitals, orphanages and schools, and more than a thousand nuns in her Missionary Sisters of the Sacred Heart. A living illustration of the Biblical injunction: "Be ye wise as the serpent and simple as the dove," she left the lasting imprint of her charity in every corner of the land. Mr. Di Donato's account is vivid, but this reader was puzzled at times by his seeming unfamiliarity with English idiom in the more colloquial passages. The manner of speaking of his characters appears somewhat stiff and stilted. There is, however, descriptive power and warmth here above the ordinary.—L. G. M., C.S.S.R.

(McGraw-Hill Book Company, \$4.95)

**The Man Who Captivated New York** Rosalie Lieberman

Brother Angelo is an unusual man who speaks to God and who practices love of neighbor in an unusual way. He is even given to levitation at times. In these further adventures of *The Man Who Sold Christmas* Miss Lieberman describes how Brother Angelo rebuilt a church and a few lives at the same time. Interesting reading in the tradition of that extraordinary man, Mr. Blue, but without the higher quality of Myles Connolly's book. The reader who knows religious life might be bothered by some false strokes in the picture of religious life.—F. E. R., C.S.S.R.

(Doubleday and Co., \$3.50)

## BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

### MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

The Leopard (IIa)—*di Lampedusa*  
 Hawaii (IIb)—*Michener*  
 Advise and Consent (IIb)—*Drury*  
 The Chapman Report (IV)—  
*Wallace*  
 Water of Life (IV)—*Robinson*  
 The Lovely Ambition (IIa)—*Chase*  
 The Affair (IIa)—*Snow*  
 The View from the Fortieth Floor  
 (IIb)—*White*  
 Watcher in the Shadows (I)—  
*Household*  
 To Kill a Mockingbird (IIa)—*Lee*  
 Trustee from the Tool Room (IIa)  
 —*Shute*  
 The Lincoln Lords (I)—*Hawley*  
 Before You Go (IIb)—*Weidman*  
 The Inspector (IIa)—*de Hartog*

### I. Suitable for general reading:

By Rocking Chair Across Russia—  
*Atkinson & Searle*  
 The Public Years—*Baruch*  
 The Day Christ Was Born—*Bishop*  
 Songs of the Gilded Age—*Boni (ed.)*  
 Out on a Limerick—*Cerf*  
 The Educated Woman—*Cleveland*  
 & *Anderson*  
 The Wainwright Inheritance—  
*Corbett*  
 From Raft to Raft—*Danielsson*  
 Padre Pio—*de Liso*  
 Complete Poems—*Dickinson*  
 Immigrant Saint—*diDonato*  
 Sister Stanislaus—*Doherty*  
 Yours Truly—*Downs*

Compact History of the Civil War  
 —*Dupuy*

Many a Voyage—*Erdman*

In a Word—*Ernst & Thurber*

Murder on Wall Street—*Ethan*

Sleeping Dogs—*Ferrars*

World Travelog—*Hammond*

*Editorial Staff*

Korea and the Fall of MacArthur  
 —*Higgins*

Invitation to Vengeance—*Knight*

No Carte Blanche to Capricorn—  
*Le Ghait*

The Great Detectives—*Mathieson*

Death to Traitors—*Mogelever*

War Becomes Revolution—*Nevins*

After Hours—*Nickles (ed.)*

The Magic of Opera—*Peltz & Mili*

Sorry-No Budget—*Preston (ed.)*

The Odyssey of Homer—*Rees*  
 (trans.)

A Party for the Shooting—*Revell*

Oh, Happy, Happy, Happy!—*Saxon*

God's Oddling—*Stuart*

National Security in the Nuclear  
 Age—*Turner & Challener*

Carthage—*Warmington*

Windsor Revisited—*Windsor*

Hide and Kill—*York*

Hotel Adlon—*Adlon*

You Have to Pay the Price—*Blaik*  
 & *Cohane*

A Noble Profession—*Boulle*

Ruan—*Bryher (pseud.)*

The Catholic Digest of Wit and  
 Humor—*Bussard*

Our Incredible Civil War—*Davis*

The China Parties—*Dodson*

Lee's Last Campaign—*Dowdey*

The Dean's Watch—*Goudge*

The Lilacs Overgrow—*Lin Tai-Yi*

The Art of Writing—*Maurois*



Frontiers in American Democracy  
—McCarthy  
Go to Heaven!—Sheen

## II. Suitable only for adults:

### A. Because of advanced style and contents:

Black Maria—Addams  
Collected Short Stories—Aiken  
The Wonders of Life on Earth—  
Barnett  
Fall Guy—Barry  
The Huntress is Dead—Benson  
Heaven Knows Who—Brand  
Spring Song and Other Stories—  
Cary  
Two Dramas—Claudel  
No Little Thing—Cooper  
The Devil Inside—Coulter  
Out for the Kill—Gilbert  
The Pacifiers—Hanan  
The Quest for Equality—Harris  
The Labyrinthine Ways of Graham  
Greene—Kunkel  
The Nelson Touch—Lewis  
The Dollar Diploma—Mann  
Man and His Body—Miller & Goode  
History for Beginners—Mingote &  
Read  
Sing Me a Murder—Nielsen  
The Sign of the Fish—Quennell  
Swinburne: A Selection—Sitwell  
(ed.)  
The Story of America's Religions—  
Spence  
Cancer: Disease of Civilization—  
Stefansson  
The Unfinished Revolution—Ulam  
Peaceable Lane—Wheeler  
Louis Sullivan—Bush-Brown  
Walter Gropius—Fitch  
Growing Up Absurd—Goodman  
Sea Road to Yorktown—Haislip  
From Sea to Sea—Hardy  
A Night in Cold Harbor—Kennedy  
This Side Jordan—Laurence  
The March to Glory—Leckie

Adrienne—Levy  
Richard Neutra—McCoy  
Ezra Pound—Norman  
I Swear and Vow—Olivier  
Oscar Niemeyer—Papdaki  
Journey Into the Blue—Rab  
The Boss—St. John  
The Last of the Just—Schwarz-Bart  
The Go-Away Bird and Other  
Stories—Spark  
European Art—Stadler  
Eric Mendelsohn—von Eckardt  
B. Because of immoral incidents which  
do not, however, invalidate the  
book as a whole:  
Pomp and Circumstance—Coward  
Lust for Innocence—Doubtfire  
Come Back on Monday—Klass  
Death in View—Macrae  
Women Confidential—Mortimer  
The Love Pavilion—Scott  
The Marquise of O—von Kleist  
The Immortal Lovers—Worthington  
The Corinthians—Wyckoff  
Mad Shadows—Blais  
Robe of Honour—Cordell  
In the Cool of the Day—Ertz  
The Temptation of Don Volpi—  
Hayes  
Mistress of Mellyn—Holt  
Anastasia Schulz—Hunt  
The Best Plays of 1959-1960—  
Kronenberger (ed.)  
The Soldier—Powell  
Ram—Taylor  
Rabbit, Run—Updike  
The Loser—Ustinov

### III. Permissible for the discriminating adult:

A Corner on Angels—Rogers  
A Sense of Values—Wilson  
Incense to Idols—Ashton-Warner  
For Innocents Only—Dohrman

### IV. Not recommended to any reader:

Confession of a Spent Youth—  
Bourjaily  
Do Not Go Gentle—MacCuish

# LUCID INTERVALS

The employees in a certain factory noticed that one man was unusually glum and asked him why.

"I think my wife is getting tired of me," he replied.

"What makes you think so?"

"Well, every day this week she has wrapped my lunch in a road map."



*Golfer: Terrible links, caddie, terrible links.*

*Caddie: These ain't the links, sir. We got off them an hour ago."*

A college lad failed in his final exams, so he telegraphed his sympathetic mother:

"Failed in all subjects. Prepare dad."

Mother wired back:

"Dad prepared. Prepare yourself."

A lady went to buy a new hat. She tried on about twenty, until finally she came to one she liked.

"Yes," she said, "this will do nicely. Will you deliver it?"

"I will, if you like, madam," replied the assistant, "but it's the one you took off when you came in!"

A five-year-old boy worried his parents quite a lot because he never talked. Then one day he suddenly said: "There is not enough sugar on my cereal."

Amazed, his mother exclaimed: "But, darling, that is the first time you have said anything."

"Up to now," retorted the child, "everything has been all right."

Pat: Glad to see you, old man. Can you lend me ten dollars?

Mike: Sorry, but I haven't a cent with me.

Pat: And at home?

Mike: They're all well, thank you.

Stout matron (helping herself to a pastry): I'm going to have to watch my waistline.

Catty friend: How lucky you are to have it right out there where you can.

## FILE 13

It's a fine thing to believe in yourself — just don't be too easily convinced.

The handwriting on the wall usually means that there's at least one small child in the family.

## ON THE VIRTUE OF PENANCE

Lent imposes upon Christians many special forms of self-denial, and suggests that they undertake others that are voluntary. However these things are unprofitable unless they are accepted and made use of out of a "spirit of penance," that is, unless they are the actions by which the virtue of penance shows itself to be present in the soul. We should know that there is such a virtue, which should be as real a part of our moral makeup as faith and love.

1. Penance is the virtue by which a person grieves over every sin ever committed because it has offended God, and eagerly seeks means to make amends for it. It is a special kind of justice. Justice preserves the proper relations between persons, and tries to restore those relations when they are broken. The virtue of penance leads us to grieve that we have broken the relation that should exist between us and God, and seeks to restore it by accepting and seeking punishment.

2. The virtue of penance must not be confused with the feeling of shame that comes over one when he thinks about his sins. All normal people feel this shame, because all normal people realize that all sins even small sins, have degraded them — have lessened their dignity as human beings. This shame is not the virtue of penance until the will grieves not only because the sins have been degrading, but because they have offended God — and then seeks to make amends.

3. The virtue of penance, like all virtues, is not to be something temporary and passing. It is to remain in the soul like faith and charity. It is constantly to be seeking means of expressing sorrow and making amends for past sins. In all the saints we see this constant activity of the virtue of penance. Most of their prayers included expressions of sorrow for sin and eagerness for suffering as a means of atonement.

4. During Lent, therefore, the Church is only trying to develop the virtue of penance in all her children. As even "the just man falls seven times a day" — so all have reason for cultivating this virtue. Like other virtues, penance grows by exercise, by repeated actions. So during Lent, we are aroused to grieve over our sins by contemplating the passion of our Saviour, and to punish ourselves for them by fasting and self-denial.

(This is an excerpt from the booklet, **HOW TO GET MORE OUT OF YOUR RELIGION**. A copy of the booklet may be obtained by sending twenty-five cents to **LIGUORIAN PAMPHLETS**, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

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